

Eugen - Keep Journal

Lutheran Observer

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

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Poetry.

BATTLE HYMN OF THE REPUBLIC.

BY JULIA WARD HOWE.

(Died October 17, 1910.)

Mine eyes have seen the glory of the coming of the Lord:
He is trampling out the vintage where the grapes of wrath
are stored;
He hath loosed the fateful lightning of his terrible swift
sword:

His truth is marching on.

I have seen Him in the watchfires of a hundred circling
camps;

They have builded Him an altar in the evening dews and
damps;

I can read His righteous sentence by the dim and flaring
lamps.

His day is marching on.

I have read a fiery gospel, writ in burnished rows of steel:

"As ye deal with my contemners, so with you My grace
shall deal;

Let the Hero, born of woman, crush the serpent with his heel,
Since God is marching on."

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat:

Oh! be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,

With a glory in His bosom that transfigures you and me:

As He died to make men holy, let us die to make men free,
While God is marching on.

THE FLIGHT OF THE BIRDS.

BY EDMUND CLARENCE STEDMAN.

Whither away, Robin,

Whither away?

Is it through envy of the maple-leaf,

Whose blushes mock the crimson of thy breast,

Thou wilt not stay?

The summer days were long, yet all too brief

The happy season thou hast been our guest:

Whither away?

Whither away, Bluebird,

Whither away?

The blast is chill, yet in the upper sky

Thou still canst find the color of thy wing,

The hue of May.

Warbler, why speed thy southern flight? ah, why,

Thou too, whose song first told us of the spring?

Whither away?

Whither away, Swallow,

Whither away?

Canst thou no longer tarry in the North,

Here, where our roof so well hath screened thy nest?

Not one short day?

Wilt thou—as if thou human wert—go forth

And wanton far from those who love thee best?

Whither away?

He guided by paths that I could not see,

By ways that I have not known;

The crooked was straight and the rough made plain

As I followed the Lord alone.

I praise Him still for the pleasant palms,

And the water-springs by the way;

For the glowing pillars of flame by night,

And the sheltering cloud by day.

—Anna Shipton.

Contributions.

PUBLIC WORSHIP.

BY M. RHODES, D. D.

When we recall what a large body of Scripture there is relating to worship, especially public worship, it is to be regretted that it is not more frequently a theme of public discourse. This is the more singular when we remember that so much attention is given in our time to the outward form of it. Is it not correct to say that those who frequent God's house come, for the most part, to hear a sermon, in some instances the choir, rather than for the pre-eminent thing, to worship God? Have we not lost much of the worshiping faculty as well as habit? Is it not true that the true worshipers, as described by our Lord, constitute a sadly limited number? We are living in a time of such absorption of mind and heart as we have not hitherto known. Put it alongside of public worship, true and spiritual, and we must admit that the comparison is sadly hurtful to the Church and to the spiritual life everywhere.

God has made ample arrangement for the worshipful habit and life. It is his adequate response to an instinct he has put into the human soul. Worship has its own peculiar function and power of testimony. The varied inventions of our day, its ill-devised pretexts can furnish no substitute. We would not displace any part of the service with which we are familiar, but surely there is need for a truer conception and sympathy of what is meant by worship. We must come to realize that we are going to God's house not because we must, nor primarily to listen to a sermon, but gladly, reverently to worship God. There is to be no discounting the sermon when it is what it should be. Isaac Taylor, in his quaint way, says, "In other countries the bell calls people to worship; in Scotland it calls them to a preaching." There is a law of proportion which may not be violated by either sermon or ritual without hurt. Phillips Brooks, in one of his Yale lectures, says, "You never can make a sermon what it ought to be if you consider it alone. The service that accompanies it, the prayer and praise must have their influence upon it."

This is true, and clearly implies that the sermon as well as the other parts of the service must tend to inspire worship. It is also true that sometimes a due proportion is not observed. The supreme need, however, is a reverent, sincere spirit of worship in every part of the service, whether it be hymn, reading the Scriptures, prayer, offering, sermon or sacrament. In all God comes to meet the devout worshiper. Worship is to recognize the one to whom it is addressed. We acknowledge God's universal supremacy when our worship is true, and then in turn we rejoice in his presence and more and more come into his likeness. When the Seer of the Apocalypse would fall prostrate at the feet of the angel as he revealed the vision of the Lamb's glory, how quick the response came, "See

thou do it not, . . . worship God." The whole scheme of redemption is adapted to our limitation, so that we may draw near to God through Jesus Christ and under the gracious quickening of the Spirit. Every form of worship we have suggests God and furnishes the aspiration to the soul that desires him.

But the whole question of worship as it relates to ourselves can only be satisfactorily solved by our own response to the condition laid down by our Lord. "God is a spirit, and they that worship him must worship him in spirit and in truth—for such doth the Father seek to be his worshipers." The statement is a profound one. Do we know all it means? It settles the whole question of appreciation and qualification for the hallowed hour of worship. The blessed significance of worship is the conscious presence of God. We often remark about the service, favorably or otherwise. Do we often say, "Surely the Lord is in this place?" When the heart can make such a response, it has been sharing fellowship with the Father and the Son. There can be no true worship where there is not a spiritual mind. We can only worship in spirit and truth. It was not the Pharisee, very precise in dress and form, but the penitent, self-abased publican who went down to his house justified. Sermon, prayer, offering, sacrament—all become a dead routine, without the Holy Spirit. With the Spirit the sermon not only becomes an appeal to the conscience and heart of the hearer, but it takes on all the fervor and blessedness of worship.

The writer has the highest appreciation of artistic music, vocal and instrumental. It is worthy of all the culture and skill bestowed upon it. It has often stirred the better sensibilities of men and women and sometimes has brought tears to their eyes, just as a pathetic play at a theater has done. How different when a hymn that witnesses to Jesus is borne by the Spirit of God to the sinful heart, and as often has been the case, that heart has been led to lift its penitent prayer to God. The one was a performance, the other was a message from God, an act of worship; the one was the thing of an hour, the other was the transformation and experience of a life. All music without the Spirit of God in composition and rendition must prove fruitless in worship. Some one says, "There is nothing so characteristic of the Church's life as doxology. There is no Church at all if the voice of praise is silent." Praise and sermon are parts of one whole in worship. That great swell of harmony is constantly ascending world-wide to our Redeemer and Lord; what an inspiring privilege to share in it! Prayer is the last thing in worship that should be cold, without sympathy or tenderness. Only the inspired heart can speak in prayer. Its fervor and aim should be unquestioned, and then, and only then, does it become the suggesting and fitting forerunner of praise. Of this combination of prayer and praise the Psalms furnish the most stirring illustration.

Yet a word about the Lord's Supper as an act of worship. I wonder if many think about it as a testimony and as a worshipful observance. Such an experience is only possible when it is devoutly administered and participated in. If there is anything holy, anything which we should observe faithfully and with the worshipful spirit, it is this holy ordinance. Here the writer is constrained to note an utterance of Prof. David Smith, a staunch Scotch theologian and scholar. In the "British Weekly," after expressing views on the nature and meaning of the Holy Supper, to which every Lutheran would give hearty assent, he said: "The truth is that the sacraments are the very heart of Christian worship, and their neglect, their perfunctory and slovenly administration is a sore impoverishment of the Church, and proves how very low the tide of our spiritual life has ebbed. True worship is

essentially sacramental. . . . We are no true teachers of the Reformation if we lack the sacramental spirit and lightly esteem the grace which resides in those blessed ordinances."

These are strong, brave words, and true. We must get rid of the view that no sermon is preached, no hymn is sung in the proper observance of the Supper. The silent voice is often most forceful. The testimony of the heart and the praise of the soul is often truest and most sincere when the lips are still. If there is anywhere we should worship God in the beauty of holiness, it is at the altar on Communion Day. The writer is grateful to say that in his own church there is no more hallowed nor impressive day than the day for the administration of the Supper of our Lord. It is so we are sure in many others. The Lutheran Church has made no mistake in attaching so much importance to the administration and observance of this feature of our worship.

In all these forms there is an element of praise. It is the only one that will endure. There will come a time when "prayer shall offer its last litany," a time when sermons will no longer be required, a time when hope shall be lost in fruition, but praise shall go on forever. We must needs have a varied experience here. Days of sunshine and of shadow mingle in our life. What a blessing, what a privilege that we may meet in God's house, and in our fellowship and worship find a revelation and comfort that inspires in the heart under all circumstances the ennobling service of praise! Let us so live and worship that we may claim the assurance that—

"Our days of praise shall ne'er be past
While life and thought and being last,
And immortality endures."

St. Louis, Mo.

THE HOLY GHOST ON EARTH.

BY REV. JOHN W. POOT.

Much has been written lately about the Holy Spirit; and rightly so, because the Church of the Lord needs more instruction on this truth.

I want to call attention to the *presence* of the Holy Spirit, or the *Holy Ghost on earth*.

The Lord said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." John xiv. 16, 17.

These words spoken by the Lord in the course of his farewell discourse, addressed to his disciples, express exactly what I will endeavor to dwell upon.

It seems to me there is more or less of misconception among Christians concerning the blessed person of the Holy Spirit, and specially so concerning his *residence here, since the day of Pentecost had fully come*.

Speaking of the Holy Spirit on earth, I do not merely refer to the *coming* of the Holy Spirit here (this point, I believe, is generally very clear to all), but I refer to the Holy Spirit's *residing*, his *dwelling* here. I use purposely the word *residing*, because this is the point I will endeavor to make clear.

"The Holy Spirit is residing here." I am quite positive that the Apostles and the Christian Church in its first existence were fully aware of this fact; they believed in it and were conducted by it in all their actions and Christian life as the Church of Jesus Christ. And I am positive also, if this fact were known and held in faith by the Christian Church *now*, it would have a wonderful effect upon the whole Christian Church.

The first fact, then, to lay hold of is, this blessed

replied Staupitz. "Would you like your sin not to be real? Remember if there be only the appearance of sin, you must be content with the semblance merely of a Savior also. Learn this, that Jesus Christ came to save sinners, that he is the Savior of the lost; that he saves real and great sinners and those worthy of utter condemnation. Look at the wounds of Christ, you will see clearly the purpose of God toward all men. We cannot understand God out of Christ."

Though he thus had presented to him a most blessed and faithful view of Divine truth, Luther's mind still fluctuated between hope and fear—sometimes all was darkness and gloom. His agitation wrought through his mind upon his body and he was at length brought near to the gates of death. But, an old monk one day sat by the sick youth's couch and repeated to him from the Creed, the words: "I believe in the forgiveness of sins." These words fell upon Luther's ears with new meaning and entered his very soul—seemed in fact instinct with the very power of comfort which he had been for so long seeking in vain.

Luther now began repeating aloud, "*I believe in the forgiveness of sins,*" when the monk interrupted him with—"We are not only to believe there is forgiveness for David or for Peter: the command of God is that we believe there is forgiveness for our own sins." Luther grasped this thought as a hungry man reaches with avidity, for any food thrust toward him. "I believe in the forgiveness of sins—of *my* sins." Here is indeed a solid resting-place for every sin-troubled soul, who can firmly believe and rejoice in the forgiving love of God. Luther had at last found the blessedness of the man "whose transgression is forgiven, whose sin is covered and to whom the Lord imputeth not iniquity."

"He found the peace of God,
But not when in his cell,
Unconscious to the floor,
From fasting long he fell.

"But when the *creed* was read,
He saw it honored God
To pardon sins of men,
Who in his earth have trod.

"Then was he upward borne,
As if to Heaven's gate;
For now to Christ he looked,
On him his soul could wait."
—(Verses by Mrs. G. S. Diven.)

THE OBSERVATION THAT REVEALS.

BY REV. P. S. HOOPER.

Twenty-four hours before Colonel Roosevelt sailed from England last June he tramped and drove through forest and valley with his companion, Sir Edward Grey, in search of song birds, in order to learn their names, the character of their songs and as many of their habits as possible. At the conclusion of their ramble lasting but a few hours of the twenty-four, a list of the birds seen and heard was made. It was found that forty-one birds had been identified, and that twenty-three of that number had been heard sing.

The ability to identify so many birds in so short a time—giving their correct names, discriminating between those heard and those only seen,—discloses a faculty of alert observation that is both valuable and rare, almost, indeed, sensational. Then at the Colonel's Oyster Bay home ten days after his experience in the English forest, he saw and heard within twenty-four hours, either right around the house or while walking down to bathe, through the woods, forty-two birds and identified them all by sight or song! All this, despite the conditions that the Colonel is near-sighted and his mind daily occupied with the problems of state,—political, religious, philanthropic, educational, social,

—and yet he finds time to study other subjects which among the majority of people, are not considered worthy of attention or are entirely unknown to them. His quick grasp of the important elements of a problem is remarkable. Others may see more with their material organs of vision, but fail to assemble and logically arrange the essential details. They see "many things but observe not," that is to say, their vision sweeps over multitudes of obvious generalities but fails to number and name them. Along the line where quickness of eye and ear is demanded and correct data are important, they are notably deficient. Presence of sight and hearing ranks high wherever presence of mind is desirable or necessary.

Young people sometimes play a game in which the presence or absence of this faculty is revealed to the amusement of the entire party. The players are blind-folded and led to a table covered with a number of articles of different sizes and colors, when the bandage is suddenly removed and quickly replaced; or, they are marched rapidly past, permitted to look as they go, then to write down the names of the things they saw. A wide difference is usually seen in the records. And the automobile driver exceeding the legal limit of speed, often escapes, because the officer's eye was unable at the moment to catch the number of the machine.

Many men declare that matters pertaining to their shop, store, office, or farm, allow no time to consider anything else, and so go through life moving around in a circle, knowing and caring little beyond its narrow limits. And they do not acquaint themselves with the valuable things before their eyes and within hearing distance, which they do not know how to enjoy. There is much of priceless value beyond their few possessions—great areas of unexplored territory, and they are content in their narrow sphere. The music that thrills others does not charm them; no beauty of field or glen lures their plodding feet to turn aside, nor tempts them to stray beyond the track of dull monotony. The songs of birds among the trees, the grandeur of sky or landscape, the glory of mountain and vale in their autumn splendor—these are not observed by the rushing multitude. Many things are seen, but they are a jumble in the mind,—not clearly outlined there, only dimly apprehended, their inherent delights not perceived. What sweet melodies fall on dull ears and never produce a ripple of joy! What beauty smiles in the blank faces of the uncultured throng and never stirs a responsive chord in the soul! The song of the lark on a spring morning has no rhythm in it for the ear that listens only to the clatter of empty tongues or the clamor of the market-place. Commercialism may see many things and observe nothing vital; may hear the voice of traffic and trade, and be totally insensible to the witchery of the refreshing breeze and the glories of earth and sky.

And this is true in the sphere of religion, in men's vision of the things of the Spirit, or in the presence of a soul in communion with Christ. In such circumstances there is nothing seriously observed nor attentively looked into by the worldly-minded man. While the devout mind perceives and faithfully observes the methods employed by the Spirit in the kingdom of grace to impart happiness and engender love in the heart, the cynical, the perverse unbeliever will neither see nor understand,—can not know them, for they are spiritually discerned.

And so the Christian pities the world of heedless men and women who are satisfied with the commonplace, the usual, the palpable, and would lead them into the higher realm of the saint's delight where the very air is vibrant with the peace that passeth all understanding.

When one considers the wide scope of the naturalist's mental activities,—how numerous are the sources

of his joy and what feasts for his soul he finds as he roams through woodland and field, something akin to the Christian's heritage of pleasure is found. His soul yearns to impart it to those who regard it not, is indeed, eager to brave the fiercest storm to save those whose ears hear not and whose eyes see not the things that pertain to their highest welfare. The Bible with its surpassing treasures of truth, religion with its inspiration and joy,—the peace, the hope, the quiet patience, the trusting resignation of the consciously redeemed and justified believer,—all these things are, with many people to-day, like the fleeting cloud or morning dew! On the other hand, all these things engage the attention of the eyes and ears and soul of him who is awake to the harmonies in nature and revelation, and the beauties that abound in star and flower, unknown to the sordid mind. Among the great blessings of Christ's kingdom it was predicted by the prophet Isaiah, that "the eyes of them that see shall not be dim, and the ears of them that hear shall hearken." And so may it be everywhere and forever!
Bay Shore, N. Y.

"I HAVE CALLED YOU FRIENDS."

BY L. M. ZIMMERMAN, D. D.

Every enemy is great. A match or even a spark in contact with powder is great. So the weakest enemy may prove a source of great disaster to one's success or happiness, be the person ever so good or strong.

But greater than an enemy is a true friend. Better than health, wealth, fame and all combined, is a good true friend; for a true friend never dies. No adornment is so charming and valuable as are our friends.

To live and be without friends, is to eke out a miserable existence.

There are, however, different kinds of friends. Some so-called friends are like the butterfly which flies away as soon as a shower falls; others are like the swallows; they leave when the cold, stormy weather sets in.

There is a Friend, however, that is born unto adversity, a Friend that loves unto the end, a friend at all times, a Friend in need.

It is a great privilege and honor to be a friend of such an one, but greater still is the honor to be called a friend by such an one.

The name of the Great Friend of whom I speak is Jesus, the Christ, the Friend that sticketh closer than a brother, and to such as are true to him he says: "I have called you friends."

If you want friends you must show yourself a friend. It is a rather difficult thing to affectionately love some persons, for they make themselves unlovable by their disagreeable manner and actions. We must therefore be careful lest in our manner and conduct toward the Great Friend we too make ourselves unlovable. Since, therefore, Jesus calls us "friends," we should strive in every manner possible to serve and please him, not only in the day of sunshine, but also in the day of storm, not only in the summer of delight, but also in the winter of disappointment and tears.

"A friend loveth at all times." Says Christ, "Ye are my friends if ye do whatsoever I command you." "This commandment I give you that ye love one another." Love therefore and be loved, not only by your fellow-men, but also by God. Be a true friend to your Lord and Master in your words, in your daily conduct, in your life of consecration, in your deeds of mercy, in your acts of kindness. Then shall you the more clearly hear the Lord speak unto you, saying, "I have called you friends."

Baltimore, Md.

THE COURTSHIP OF JOHN CALVIN.

BY GILBERT PATTEN BROWN.

In view of the fact that the domestic life of a man counts for much in his career, it is interesting to know how John Calvin chose a wife.

After he had been banished from Geneva he went to Strasbourg, this city being a center for those who had adopted the Reformed religion. His learning at once gave him a position as professor of theology, the council of Strasbourg appointing him. He was also made pastor of a congregation of French refugees.

There were many followers of a religious faith called Anabaptists in this city. Prominent among these was a John Storder, who, with his wife, was attracted by the eloquence and piety of Calvin. Both these persons were well educated and keenly intelligent. They joined Calvin's congregation and he was soon a close and cherished friend in their family.

In the midst of a plague that broke out in Strasbourg, John Storder died and left his widow with several children. Calvin was kindness itself to her in her affliction, but it was a long time before he had any thought of marrying her.

Calvin's friends, however, were urging him to find a wife, and were kind enough to tell him the sort of person he should select, and to find this special person for him. The reformer had a few ideas of his own in regard to a life companion, and he wrote these to Farel, who was organizing a reformed church in Neuchâtel:

"Remember what I expect from one who is to be my companion for life. I do not long for the class of loving fools who, when once smitten with a fine figure, are ready to expend their affection even on the faults of her whom they have fallen in love with. The only kind of beauty which can win my soul is a woman who is chaste, not fastidious, economical, patient, and who is likely to interest herself about my health."

A young German girl of wealth and fine family was proposed to him. As she did not know the French language, Calvin insisted that she should learn it, as they were to marry. The girl asked for a few days to think over the matter of his proposal and the study of French, and Calvin at once dropped the matter of a union with her and began to write to another young lady.

When all was ready for the wedding with this second girl and the date of March 10, 1540, set for the ceremony, which Farel was to perform, Calvin heard a bit of gossip that made him put a stop to all the proceedings.

Upon this second failure Calvin looked over a list of some dozen or so names of ladies who were said to have the qualities he demanded in a wife, and finally decided he would give up marriage and devote himself to his religious work.

It was when he had reached this stage of unemotional deliberation that the widow, Idelette Storder, won him to a change of heart, and they were married at Strasbourg in September, 1540. The wedding was as festive as the pious ideas of the bride and groom would allow, and the chief leaders in the reform movement were present or sent representatives.

About a year after their marriage Calvin and his wife went to Geneva, where they spent the rest of their lives. May 1, 1541, the council of Geneva revoked Calvin's sentence of banishment, and invited him to come back there and preach.

The house given them by the city may still be visited in the Rue des Chanoines, not far from the church of St. Peter, where the pulpit is the same one he occupied.

Three children that came to them died in infancy—a bitter grief in their lives. Letters from Calvin to his

friends, still extant, tell of his anxiety for Idelette in these trials. After nine years the wife began to fail.

After her death Calvin cared for her children as if they were his own, and felt in so doing that it drew Idelette nearer to him. He wrote of her: "I am separated from the best of companions, who, if anything harder could have happened to me, would willingly have been my companion, not only in exile and in want, but also in death."

Boston, Mass.

LUTHER'S BATTLE HYMN!

BY REV. A. W. AHL.

Luther's songs of which there are various collections have been much admired. Among the same, the one entitled "Ein feste Burg ist unser Gott" occupies the first place in the devotional service of the Christian Church. No wonder it does! An old writer remarks about this hymn: "There is something in it like the sound of Alpine avalanches, or the first murmur of earthquake." In those tones, rugged as they are, we recognize the accent of that summoned man, who before all kings and princes and nobles spoke these forever memorable words: "It is neither safe nor prudent to do aught against conscience," etc. His poetic feelings we do not find expressed so much in smooth words, pleasing to the ear, as they speak to us more like a trumpet in the midst of a strenuous battle. Yes, we may even say, all the fighting done from the very beginning of the Reformation in 1517 until 1528, when this hymn was written, finds expression in this heroic battle-hymn.

Translations can only to a certain extent preserve the spirit and strength of this hymn, which has no equal in its genuineness and its assurance of victory. It is not so much a work of literary art or of beauty of language that addresses us in it; it is the utterance of a strong soul, of a personality which was surrounded by the noise of battle all the days of his life and who finally saw the banner of his king wave in triumph over the stronghold of the enemy. Whilst it may be said that the poetic world of Paul Gerhardt, the prince of the German hymn-writers, was full of sunshine and lovely scenes; the poetic world of Luther was full of showers and thunder-storms. His personality and his life remind us of the prophets of old, and his battle-hymn being based on the 46th Psalm was to his followers what the songs of Moses (Exodus xv.) and Deborah (Judges v.) were to the children of Israel.

Luther was not idealizing or building air castles which vanish when the hard reality of life touches them, as many other poets do. No, his songs were the actual *experience* of a man overcrowded with work, and facing life as it was in all its severities and difficulties. And as long as this Lutheran and Christ-like spirit prevails in the church and among her members, we are able to rejoice with our great Reformer in spite of all afflictions:

"Though devils all the world should fill,
All watching to devour us,
We tremble not, we fear no ill,
They can not overpower us."

"This world's prince may still
Scowl fierce as he will,
He can harm us none,
He's judged, the deed is done,
One little word o'erthrows him."

New Hamburg, Ontario.

—"Where is there a brighter, warmer spot than in the sunshine we create for others? It is the secret of happiness."

THE CHURCH LETTER.

BY REV. W. S. HOSKINSON, D. D.

A church letter is a most valuable asset for anyone to possess. Of all the letters of credit anyone ever gets and carries this should be most truthful; and the one bearing it should feel that here is indeed an honest expression of true and sincere men as to his character. The honor of the church goes with the church letter. On its face is written that in so far as human eyes can see here is a life above reproach, in good and regular standing in the church which is the bride of Christ, that here he has been faithful to the vows to God, and true and loyal to the church at the time when the letter was asked for and taken out.

Now it must be plain to anyone that when an individual has been negligent of his duty, careless about church attendance and support, has let communion seasons pass by unheeded, and all with no excuse that he could possibly give to his Lord and Master, that this one cannot possibly expect a church letter. It would be dishonorable in his church to give it. His name can be taken from the church record but a church letter he should not expect.

And this leads us to see how important it is to maintain our Christian life by faithfulness to our vows, forsaking not the assembling of ourselves together, always present at worship when able and never missing a communion season, and then supporting the church with our means. Thus can our Father in heaven rejoice in such a life, and he will crown the days with multiplied blessings.

A letter then becomes a valuable asset, honored in the business world, among Christians everywhere. Happy each one should be to go into a strange land among strange people and be able to show his church letter, for it becomes the passport to the best there is to be had wherever character is highly regarded. The days are growing more hopeful and promising to the young man or the young woman who can produce a church letter, and so it should be. For the honor of the church of Christ is back of what is written on that letter.

And because of this such a letter should not be lightly given, certainly not to anyone asking, merely because his name is in the church record, but only to him or her who has maintained a character as a Christian, and kept true and loyal to the church in all her interests.

Sacramento, Cal.

—Faithful Christians, those who are the real children of God, are reminded by St. Paul, in his letter to the Philippians, that they "shine as lights in the world, holding forth the word of life." Not all lights are the same magnitude, but the nature of light is always the same. There are places where the smallest light may be of essential service. Lighthouses are good illustrations of this fact. Of the lights on the coast and rivers of the United States there are some fourteen hundred, but only forty-five are of the first order. Some of the smallest show the path of safety through very narrow, intricate and perilous channels. We cannot all be lights of the first order like St. Paul or Martin Luther, or John Wesley, but we can all share to the measure of our ability in the sphere of influence which God gives us. By our fidelity, our purity, our love, our joy, our courage under the most trying circumstances, we can constantly hold forth the word of life. The light of constantly hold forth the word of life. The feeblest saint may cheer many and save at least a soul or two by letting his light shine. A candle in a cottage may be a more blessed luminary than a star in the sky.—
Northwestern Christian Advocate.

Buenos Aires Flats and Sharps.

BY REV. S. D. DAUGHERTY.

No doubt the question, "Who is going to Argentina?" is asked by those unacquainted with conditions here. There are three general classes, namely, those who come to pursue a business career, those who seek to improve their condition as bread-winners; and those who by "hook and crook" manage to get their bread, and as much more as possible, at somebody's expense.

The first named class is composed of thrifty, enterprising men, largely from Europe and the United States. They are here to make money and to get it into their possession as soon as possible. As a class they are succeeding, even though the competition is extremely sharp.

The toiling class is coming in large numbers—literally by the thousands. As a rule they are industrious—men accustomed to labor. They are looking for a job, and if they cannot get it in this great city they go out to the other cities or towns or into the camp (country), where by economy they manage to secure a living, and perhaps to lay by a small sum. They have their "ups and downs," and not a few of them return to their native land, or else go to some other in the hope of finding something better. The high prices of land and the equipments for farming, and the high rents in the cities, prevent the man without capital from rising. But after all they are the much-needed and indispensable element for a prosperous country.

The third class is made up of the indolent, the roving and the criminal elements, largely from Europe and the States. The indolent are to be found largely in the port community. They are known as "beech-combers," and true to their name, they comb the beech for all that they can get. The roving element pose as a better class of men, who are moving along beating their way day by day and from one place to another. But the other element in this class is the professional criminal who has come to take chances on the reformation of his life, or to ply his craft, most likely the latter. Indeed, he has made his presence felt so really that the business community has been forced to hold every newcomer who does not bear well-authenticated credentials under suspicion as a rogue, until he has proven himself an honest man. This class of men seems to be here to stay. They find it a model city in which to conduct their business, because the municipal laws do not cover their case as they should.

A unique event was that of the celebration of the centenary of Chile on September 18th by the Argentine Republic. This was done by declaring a holiday, and then in its observance by means of decorations and electrical illuminations on the public buildings and the principal business streets and the Plazas de Mayo and Congress, and by public gatherings and banquets, at which addresses were made enumerating the historic events in connection with the Chilean independence and the glorious deeds of the country and her heroes. As there are very cordial relations existing between these two countries, the celebration was a very enthusiastic one.

The celebration of the Argentine centenary has of course been the great event of this year. The 25th of May being the day of her independence, the celebration was begun on the preceding Monday and continued for a week. The Argentine being an emotional man, decided upon a great display as the proper thing. This was done by decorating the public buildings, Plazas de Mayo, Congress and others, and some of the leading streets of the city such as Arenda de Mayo, Florisda, etc., with flags, bunting and electrical designs. The electrical display was the finest and most

elaborate the writer has ever seen. It is claimed that the Government spent close to half a million dollars, national money, for the electricity alone. The whole was more than a thing of beauty—it was a real extravagance.

Then, notwithstanding the fact that the liberty of the country was being celebrated, this great city, the capital of the nation, has been in a state of siege, and the military forces of the Republic were in evidence most of the time in splendid equipment. It should be said that this state of siege has been due to the great number of anarchists, socialists, etc., in the city who threatened the safety of the public officers and others.

Then, in order to show appreciation for the heroes of their independence, they erected a number of expensive monuments to their memory. These have been dedicated by elaborate ceremonies. Besides, this mass was said in some of the churches for their deliverance from purgatory. This was no doubt the suggestion of the clerical element; and if their heroes were as wanting in religion as their descendants are, it may be well to have something of this kind for the living.

Then a most interesting feature of this centenary celebration has been the banqueting in memory and honor of heroes and events. These have been held by politicians, educators, clubs, etc., in great numbers; at them the glories of the Republic and of her great men have been told by their best orators, in turn the banqueters drinking to the peace and eternal glory of their liberators. The banquet is a leading factor in the social life of this people. And being hero-worshippers, this was a most natural place at which to tell in orations the deeds of their noble dead. On all occasions their national flag—the blue and the white—and the national hymn—"Hymur Argentina" were in evidence.

THREE FABLES.

BY FRED. V. CHRIST.

Your Neighbor.

There were once two horses, and each was blind in one eye. And it chanced that one horse walked north and the other south. A mole dug in the ground.

The horse which walked south saw only the side where the river was, and he gazed upon it with rapture as it sped by—bright, fresh and sparkling.

The horse which walked north saw only the landscape, resplendent with flowers, trees, the green grass, and the manifold glory of the firmament.

And as they walked they met. How beautiful the river is, said the one going south. See the many-tinted sparkles of its sheen in the sunlight. Truly it is a glorious sight.

I do not see the river, said the horse going north. But I see the forests, the flowers and the hills. Behold the sublimity of the mountains and the delicacy of the rose.

I do not understand you, said one.

I do not understand you, said the other.

What is this silly talk about rivers and mountains and beauty, said the mole, and went back to his dirt.

1. Prejudice is blindness, sometimes in one eye, sometimes in both.

2. In pursuit of your happiness turn round once in a while and look back; it may enhance your view or it may not—but you will be wiser.

Labor and Capital.

Two men were shoveling coal into buckets of equal size.

One of them filled his bucket first and remarked

conceitedly to the other man: I am smarter than you are—my bucket is filled first.

You are not smarter than I am, said the other, you are just used to stealing coal—therefore you work faster.

MORAL.—It all depends on the point of view.

A fly caught by sweetened fly-paper said to another fly nearby but not caught—"Come and have a taste of this excellent sugar."

The other fly replied, "No, thank you; I prefer the bitter with freedom to the sweet with slavery."

MORAL.—The bachelor's consolation.

DEDICATION AT CLEVELAND, OHIO.

With great rejoicing the members of Calvary Lutheran church of Cleveland, Ohio, dedicated their new house of worship on October 9th. Thus by the blessing of the Lord on the indefatigable labors of their pastor and their combined and harmonious efforts their hopes were realized and their work crowned with success.

The congregation was organized on July 7, 1907, by the present pastor, the Rev. H. B. Ernsberger, who had been commissioned by the Board of Home Missions. Rooms in a dwelling-house on E. 105th street were secured and fitted-up for public worship. Soon, however, the congregation and Sunday-school outgrew these temporary quarters and found themselves hampered and inconvenienced for room, necessitating the immediate building of a suitable house of worship.

Last spring ground was broken on lots previously purchased, and the corner-stone laid on June 5th. By the aid of the Board of Church Extension a neat, comfortable and churchly house of worship was erected on Adams avenue, near 105th street. The main floor contains an auditorium seating about 200 persons, a Sunday-school room, separated by a rolling partition, seating about 125, and a primary room adapted to about fifty pupils. A large vestibule allows easy access to the auditorium and Sunday-school room, and also by a stairway to the basement. A fittingly-furnished chancel, with pastor's room at one side and choir place at the other, occupy the rear of the main floor. The basement is admirably fitted for social purposes. A large dining-hall, a kitchen, a ladies' parlor, a men's cloak-room and respective toilet rooms occupy the space. The building is well lighted by electricity and heated by natural gas. Both hot and cold water is also supplied. Too much credit cannot be



REV. H. B. ERNSBERGER.

given to the pastor to whose excellent planning, constant supervision, and untiring labor and sacrifices the great success of the work is due.

The dedicatory services were conducted by the pastor on Sunday, October 9th, at 10 a. m., according to the Church Liturgy. Ministers, members and Sunday-school met at the mission rooms and marched to the new church building. The pastor, leading the responses, opened the door, entered the church and proceeded to dedicate it and its belongings to the service of the Triune God. The dedicatory sermon was preached by the father of the pastor, Rev. C. S. Ernsberger, D. D., field representative of Wittenberg College. In a clear and able manner he set forth the blessings God gives us through the Church.

To Dr. H. L. Yarger, Secretary of the Board of Church Extension, was entrusted the securing of the needed finances. The cost of the church is about \$6,500 and the lots \$1,700. There remained unprovided for about \$2,000. The congregation had been previously pressed for funds seemingly to the limit, but they responded nobly to the earnest solicitations of Dr. Yarger, that in the morning nearly \$1,500 was pledged and the remainder was completely secured at the afternoon and evening services, whereupon the congregation sang the doxology, recognizing the blessing of the Lord in bringing to a successful issue this work.

At the fraternal meeting in the afternoon, Revs. Hadley, of the Christian Endeavor Memorial, and Weaver, of Bethany, were present, and greetings were given by neighboring pastors. In the evening, Rev. C. B. Etter, D. D., president of the East Ohio Synod, preached a very edifying and practical sermon on "The Service of Song in Worship." On Monday evening a service by the Sunday-school was held and ably addressed by Dr. Kramer, of Cleveland, on "Bringing the Children Early to Christ."

An interesting feature of the dedication services was the presentation of the large front window by the Sunday-school in honor of their beloved and faithful pastor and his wife, who so earnestly co-operates with him in his work. A beautiful circular window over the altar was presented by Mrs. Catharine Uhl, the honored mother of our devoted missionary, Dr. L. L. Uhl.

Calvary congregation is now fully equipped for active service in the Master's work, and cordially invites to its services all who come to Cleveland either temporarily or permanently.



CALVARY LUTHERAN CHURCH.

LUTHER SUNDAY

AND THE

Home Mission Offering,

NOVEMBER 13.

HO! ATTENTION!! LUTHER-DAY!!! AT HAND!!!!

BY REV. G. W. ENDERS, D. D., PRES. H. M. B.

Next Lord's Day, November 13th, by order of the General Synod, its congregations, about 1,400 of them, and its many Sunday-schools in city and rural district will celebrate Dr. Martin Luther's birthday. Nearly 250,000 church members and nearly 250,000 Sunday-school people amounting to nearly half a million souls will be called upon to celebrate the natal day of Martin Luther, one of the greatest Home Missionaries in the history of the Christian Church. To make the celebration practical and effective, and not merely an empty thing of eloquent speech and enthusiastic meetings, the General Synod has apportioned to every communicant member of its congregations at least 35 cents for Home Missions, which is less than *one cent* a week. Surely every man, woman and child could give that for so great and needy a cause. 250,000 Lutheran Church members ought to contribute at least \$80,000—and if all gave according to ability as "God has prospered" them, the Board of Home Missions ought to receive at least \$100,000! But will every one do his full duty? The board makes appeal also to the quarter of a million of Sunday-school folks! And the Sunday-schools of the General Synod, if properly informed and the splendid service of Miss Laura Wade Rice is rightly rendered, and its envelopes judiciously presented to every member of the school, from the superintendent to every teacher and class down to the "wee tots" of the infant department and cradle roll—if every effort is made to inform every one and give every one a chance to give, then the Sunday-schools should offer the Board of Home Missions not less than \$25,000! Let every pastor and every Sunday-school superintendent make an honest, earnest effort and let prayer season the effort. There are in the United States about 88,000,000 of people. Of these about 20,000,000 are in the Protestant Evangelical churches and 68,000,000 of Americans are outside of the Evangelical denominations. What a vast multitude for Home Mission efforts. There are in America about 13,000,000 souls of Lutheran birth and stock—of these about 2,500,000 are in organized Lutheran congregations—but over 10,000,000 souls in America of Lutheran blood and parentage are outside of the Lutheran Church! "Lift up your eyes and look on the fields." The cause of our country's progress and moral and political purity and civic righteousness demands Home Missions. It is the only "sure cure" for sin personal and sin national—Christian patriotism is the only true patriotism. Our country greatly needs God's pure Word and Holy Sacraments. The voice of our country, as well as the voice of our Lord, is heard like a clarion in the appeal for Home Missions. Brethren! In pulpit and pew, do not hinder this great cause of *Caesar* and *God* by neglect, but let information in full be given, let prayer, public and secret, prevail, let opportunity be given to every member of the Church and Sunday-school to bring a liberal offering with prayer and praise. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out

a blessing, that there shall not be room enough to receive it."

The Board of Home Missions is the agent and servant of the General Synod and *your servant*—to extend the Master's kingdom and build up the Lutheran Church in America! Will you, every one of you, support the Board in its difficult and important work? It is *your work*! Will you help and lift? or will you *lean* and hinder?

"Wherever you go you will find the world's masses
Are ever divided in just these two classes—
And strangely enough you will find, too, I ween
There is only *one lifter* to *twenty* who *lean*—
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of worry and labor and care?"

Now! Come brother! Come sister! Come all ye girls and boys! Let every one lift his full share, and hear the Master say: "*Well Done*!"

MISSIONARY MOTIVES.

BY REV. W. L. SEABROOK.

Without question, the love of Christ is the greatest influence appealing to the Christian for loyal, whole-hearted devotion to the cause of missions. Only a degree less potent in its appeal should be his love to the Church. We often speak of "Mother Church," and there is no metaphor more true. She is our spiritual mother.

She took us in her arms when we were babes and carried us to the Savior. In her arms she held us when upon our heads was poured the consecrating water, and we became in fullest sense the children of our Father, the children of the Church. As a loving mother, how she cares for us! She has fed us and nourished us. Hungering and thirsting for righteousness, she has given us to eat of the bread of life, and has given us to drink of that water of which if a man drink he shall not thirst forever.

When weary and worn with the toils of life, or fainting beneath its burdens of care, she has conducted us to him, who giveth the weary rest. When soul-sick with our sin and bowed to the dust by the consciousness of our guilt, how tenderly she has nursed us and brought us to the Great Physician for healing. How gently, how patiently she has borne with us when we have seemed forgetful of her love, never harshly upbraiding, but, in our weakness and our need, loving us the more, sweetly, lovingly chiding. When we have been wayward and wandering, how she has waited and watched and longed for our returning, yes—and how she has sought us, drawing us by the cords of her love, back to home and safety and peace.

When the heart sinks under the burden of its sorrow, as our loved ones go before us into the great beyond, she it is who alone can comfort, can dry our tears and lead us through the darkness to the brighter light beyond. When our last hour cometh, in her arms we rest, and passing through the valley of the shadow, fear no ill, for before our closing eyes she holds the cross, shining "through the gloom, and pointing to the skies."

Westminster, Md.

MY DEBT.

As a citizen of this richly-blessed nation, and a son of this golden age of opportunity I want to express my gratitude to the noble missionaries of the gospel in the home land. None live in this age and land who do not owe a great deal to the priceless service of these unremunerated workers. These royal heralds are to be thanked for.

1. Giving society, especially the youth, examples of heroism and self-sacrifice. Such jewels are infinitely

more valuable to mankind than mere eminence and position, or fame and wealth.

2. The blessed service they have rendered the country in making it a clean, peaceful and righteous land of homes.

3. Coloring with the beauty of holiness the waste places preparing much material for friends and companions.

4. Establishing homes of righteousness, the hope of the nation and the race.

5. Gathering from barren communities so many recruits for the terrible army of unyielding men and women who are marching under the banner of the cross against sin.

6. Feeding my hungry brothers with the bread of life.

7. Serving and honoring my friend the King by bringing home to his dominion the lost and straying sons and daughters.

The world is brighter, the nation safer, everybody's work easier and more pleasant, life happier and more hopeful, because of home missions. Let us therefore count it a privilege to give *freely* and *lavishly* to this cause, not only that we may show our appreciation of our debt to these heroes of the cross, but our love for our children who shall make their homes, and live their lives in these United States of America. H. D. H.

HOME MISSIONS—AN APPRECIATION.

BY L. K. PROBST, D. D.

For seven years I have been a home-mission pastor of the General Synod, and for the sixteen preceding years I was directly connected with mission work in another general body. I feel qualified to speak by way of appreciation for the help given by the older and stronger churches to our mission pastors and churches.

The missionary pastor is in a position to constantly see the direct benefits of the help given to the young and generally weak congregations. He understands the importance of the field he is occupying, and he knows what it will mean in the future to establish *now* a church at that particular point. Many pastors are willing to give themselves to this work of starting and establishing churches, who could not afford to do this work but for the assistance given by the Church at large in the beginning of the effort. They see that the work should be done, they are willing and often anxious to do it, but from a financial standpoint they could not do the work without the help which is given. Speaking for myself, and I am sure also for brother missionary pastors, I wish to say that we fully appreciate the generosity and liberality which make this work possible.

I do not think that all mission churches always appreciate to the full assistance which is given to them. Nor do they always realize the importance of the help which they receive. Often they may expect more help than they should get, and they may expect it for a longer period than they should receive it. But, as a rule, I believe the responsible members of our mission churches fully appreciate the help which is given to them in the days of effort and often struggle which they pass through before they become independent congregations. They may not always *show* their appreciation, but the generous returns which they early make to the general work of the Church, and their fidelity to it in the after years, are proof of their appreciation.

As one of the many missionary pastors of the General Synod, for myself and for my congregation, I wish to say "thank you" to all who will so generously again this year give to Home Missions, and especially do we appreciate the efforts and gifts of the children of our churches for this object.

Fairmont, West Virginia.

UN-CALLED-FOR POLEMICS.

BY L. S. KEYSER, D. D.

According to our humble way of thinking, Prof. John A. Evjen's attempt to project another controversy on the General Synod is entirely un-called-for. For quite a good while now we have had peace within our borders, and have been moving along in our practical church work without hindrance and diversion from polemic contests. Is it any wonder that many of us regret an intrusion of controversy from an outsider? Dr. Bauslin is right when he says that we do not need the assistance of Dr. Evjen. If he came in a modest and kindly temper, we might not object; indeed, we might even welcome him; but we must make protest when a man interjects polemics upon us in so *top-lofty*, scornful and strife-breeding a spirit.

Omitting some things that we are tempted to say about Dr. Evjen's style and manner, which do not seem to us to be as clear and dignified as they should be, we proceed to give our reasons for thinking his present course unfortunate and unwarranted.

First, his quarrel is with Dr. T. E. Schmauk, President of the General Council. If Dr. Schmauk made a mistake regarding the confessional position of the General Lutheran Conference, and Prof. Evjen felt that it was his duty to set him right, then he should have written directly to Dr. Schmauk in a courteous way, calling his attention to the error and asking him to make the correction. This he might have done all the more readily because Dr. Schmauk is the editor of "The Lutheran Church Review," in which the original utterance to which Prof. Evjen objects was printed. Knowing Dr. Schmauk to be an affable and fair-minded Christian scholar, we have no doubt he would have made the right kind of explanations. If not, then his would have been the blame. Dr. Evjen should understand that the General Synod is not responsible for what Dr. Schmauk says in his magazine.

This being a matter for Dr. Schmauk, why did Prof. Evjen offer his article to a General Synod paper, and thus project the controversy upon us? Besides, what call was there for dragging in a number of General Synod men on a matter with which they had nothing whatever to do? It is injurious to the cause of Lutheran harmony and progress for Dr. Evjen to make thrusts at General Synod men over Dr. Schmauk's shoulders.

Second, Dr. Evjen is trying to renew strife in the General Synod over confessional matters that have been settled in that body with almost entire unanimity. I refer to his criticism of part of the confessional statements made at the last meeting of the General Synod, at Richmond, in 1909. He enters objection to "Explanatory Statements," Article III. What he says about this article is unkind, ungracious, undignified. Had he been present at the meeting of the General Synod, he would have seen that that great and judicial body adopted the confessional statements, including the above-named article, not only with almost entire unanimity, but with great sincerity and enthusiasm. Two or three brethren tried to delay action. Afterward some of them assured us that they did this, not because they objected to anything contained in the declarations, but simply on the ground that they thought delay would be wiser. Their objections were overruled, not by the chair, but by a vote of the body; then, when the final vote was taken, a mighty volume of affirmation came up from the great body of delegates; and when the negative was put, not one vote was heard!

Now, brethren, this is the matter that Prof. Evjen is stirring. A question that was settled by a unanimous

[Concluded on page 30.]

Our Young Lutherans.

INTERNATIONAL SUNDAY-SCHOOL LESSON.

Fourth Quarter: Lesson VIII. November 20, 1910.

Jesus in Gethsemane. Matt. xxvi. 36-50.

Golden Text.—“The Son of man is betrayed into the hands of sinners.” Matt. xxvi. 45.

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

After the institution of the Lord's Supper and the accompanying prayer and instruction, Jesus led his disciples at the hour of midnight across the brook Kedron to the Mount of Olives, where were enacted the heart-rending scenes which we now study.

I. The Garden.

The Place.—Gethsemane was probably on the western slope of Olivet, looking toward Jerusalem. The traditional site is about three-fourths of a mile from the city. It consists of a small enclosure about 150 feet square, in which are eight olive trees of unknown but great age. It is not unlikely that this place may have witnessed the agony of the Savior. At all events the place called Gethsemane was a garden, orchard or small park of olive trees. “Jesus oftentimes resorted thither with his disciples” (John xviii. 2). It was a convenient resting-place between Bethany and the city. Its shade would afford grateful shelter by day, and its seclusion privacy at night.

II. The Witness.

Chosen.—At the entrance of the garden Jesus told eight of the eleven apostles to sit there while he went a little farther to pray. But that he might have the comfort of human companionship in his impending sorrow, he took with him Peter and James and John, the inner circle of the little band.

Weary.—Though commanded to watch, the three disciples soon fell asleep after Jesus had gone a little farther to pray. The hour was late, the strain on their minds had been intense, and poor human nature began to give way. Luke says they slept for sorrow.

Admonished.—Before leaving them the first time, Jesus had asked them to watch with him, not against the coming of human enemies, but in the trial that was impending. Returning to them after the first conflict and finding them asleep, addressing Peter, that self-confident boaster, he says, “What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation.” Then with mingled warning and pity he adds, “The spirit indeed is willing, but the flesh is weak.” The divine Sufferer returns after the second trial to find them asleep. After the third and final conflict, he comes to them saying, “Sleep on now and take your rest.” Soon, however, he summons them to go forth to meet the betrayer.

III. The Agony.

The Evidence.—We approach the contemplation of the agony of the Savior in the garden with the greatest reverence and diffidence. The scene is too sacred and the sufferings too terrible to unveil. Nor do we feel capable of fathoming their nature and meaning. That our Lord endured the bitterest suffering is evident (1) from his language to the disciples, “My soul is exceeding sorrowful, even unto death,” (2) from his attitude, for “he fell on his face and prayed,” (3) from his sweat, which “was as it were great drops of blood falling down to the ground,” and (4) from his prayers which were “with strong crying and tears” (Heb. v. 7).

The Cause.—The cause of the Savior's sufferings was human sin. His work was reaching its climax. The black flood of human iniquity was rolling over

Christ's soul, for “the Lord laid on him the iniquity of us all” (Is. liii. 6). Some have thought that Jesus feared that he would not live to atone for sin on the cross, and that this thought was agony to him. Put into that hour every conceivable horror of sin and its consequences, every temptation and threat of the evil one, every human weakness and fear, and then only will we have some conception of the awful burden that was crushing Jesus.

IV. The Prayer.

The Address.—Prostrate on the ground the cry bursts from the Savior's heart, “O my Father,” “Abba, Father.” What infinite tenderness and confidence echo in that appeal. He knew that the Father would deny him nothing. He could not doubt his love. In his agony he casts himself on the Father's heart. Humanly speaking, how must that Father have felt under the sobs of his suffering Son in whom he was well pleased? How could he deny anything to his Son?

The Petition.—The burden that rested on Christ's heart finds expression in one brief suggestive cry, “Let this cup pass from me.” And this petition is based upon the love and omnipotence of God, for he appeals to the Father to whom all things are possible. What does that cup stand for?—that cup which his soul so abhorred. Figuratively, a cup with a bitter potion was being pressed to his lips. It may have meant the ignominy of the crucifixion, with its torture to himself and with its sword thrust through the heart of his mother. It may have been an unwillingness to die in the full flush of life, with so much to do and to live for. It may have been, on the other hand, the fear of not living to reach the appointed goal of Calvary. Had he died in the garden he could not have fulfilled the type of the paschal lamb or of the brazen serpent.

The Submissiveness.—“Thy will be done” shows the Master's deference to his Father's will. This is the essence of true, believing prayer. Jesus had humbled himself to human limitations, and in the agony of his conflict he may not have seen as clearly as his Father, and therefore he is willing to put everything into his Father's hands. That he could not doubt his Father's help is evident from the fact that “there appeared an angel unto him from heaven, strengthening him” (Luke xii. 43).

V. The Betrayal.

The Traitor.—While the friends of Christ were sleeping, his enemies were approaching to take him captive. Though Jesus heard them coming and knew their mission, he made no attempt to elude them, Judas, alas! “one of the twelve” was the base betrayer. Coward that he was, he brought a multitude with swords and staves. They were the emissaries of the chief priests and the elders of the people.

The Sign.—Hypocrisy was one of the characteristics of Judas. Debasing the kiss, the token of friendship and of love, he made it the sign by which he designated the Lord to the crowd. Jesus replies, “Friend, wherefore art thou come?”

The Arrest.—The time was at hand. Jesus had about completed his appointed task, and was ready for the awful sacrifice. He, therefore, yielded to the arrest.

Practical Reflections.

Even an apostle may be weak.

Our weakness is Satan's hope.

We should watch against surprises, and pray for strength.

What agony sin causes!

God's will is always right.

How dreadful that we are still capable of betraying our Lord.

Gettysburg, Pa.

YOUNG PEOPLE'S PRAYER MEETING.

Bible Study.

Topic for November 20, 1910. How Does God Want to be Thanked? Ps. c. 1-5. (Thanksgiving.)

BY REV. J. B. GUINEY.

I. Christ and Paul are our examples. Matt. xi. 25-30; Acts xxviii. 15; 2 Cor. i. 10; 1 Tim. i. 12.

II. Thankfulness to God is enjoined. Ps. l. 14, 15; Joel ii. 26; Mark v. 19; Phil. iv. 6; Col. iii. 15, 17.

III. How the Lord's servants in the Old Testament thanked God. Gen. xxxii. 10; Ex. xv. 13; 1 Kings viii. 56; Isa. lxiii. 7; Dan. ii. 23.

IV. For what we are to thank God.

1. For temporal blessings. Ex. xvi. 32; Prov. iii. 9; Eccl. vii. 14; Rom. xiv. 6.

2. For delivering us out of trouble. Ps. xxxiv. 4; Ps. xxx. 1, 2; Ps. c. xxiv. 6, 7; Dan. vi. 22.

3. For scriptural blessings. Ps. xxxv. 9; Ps. c. 4; Isa. xxxviii. 20; Luke i. 46-49, 58, 69; Acts ii. 46, 47.

Greencastle, Pa.

CHRISTIAN ENDEAVOR TOPICS.

Seed Thoughts.

Sunday, November 20. Topic—How Does God Want to be Thanked? Ps. c. 1-5. (Thanksgiving Meeting.)

BY REV. P. A. HEILMAN.

Church's Thanksgiving first. The church should precede the nation in its Thanksgiving service. Since the last Thursday of November has come to be a National Thanksgiving day, the Church does well to use the preceding Sabbath for its own Thanksgiving.

Thanks and praise. Note how many of the Psalms begin "Praise ye the Lord." The last five all begin that way, showing that the spirit of the church and of the Christian should be one of gratitude and praise.

Thanksgiving and thanksgiving sound much alike, and ought always go together, but very frequently do not. We profess to be thankful, but very often we complain about what the Lord does and find fault with the weather, and the seasons, and the crops, forgetting from whom all these come.

Count your blessings. The spirit of gratitude often departs from us, because we forget our blessings. We look at some one who seems to have so many more blessings than we, and we think the Lord is partial. If we would stop and count our blessings, and write them down, that we do not forget them, our woes would so sink into insignificance that we would forget them altogether.

How thank God? Not only by our words, but showing our appreciation by contented, cheerful lives. Nothing brings more credit to our holy religion than a sunny Christian life—looking on the bright side, singing, and making melody in your hearts unto the Lord. Nothing reflects more on our blessed cause than a morose, fault-finding disposition. Such a Christian is a Upas tree, that blights everything on which his shadow falls.

With gladness is the direction of this Psalm. God loves a cheery Christian. He has made more sunny days than cloudy ones. The cloudy days are necessary to make us appreciate the sunshine. A glad and happy Christian is like a fresh breeze, enlivening every one within its influence.

Where to thank God. Everywhere, at home around the family altar, on the street, cheerful and happy because you are a Christian, and some one you meet needs your cheer to help them over a hard place or

out of the slough of despond. But more especially in the Lord's house on the Sabbath, morning and evening, because God is there, and you have promised to be there and, by your help and cheer, support the pastor and build up the church.

Christian Endeavorers, don't dishearten your pastor and discount your cause by going home after your service or the Sunday-school. The church service is the principal thing. Give up everything rather than that.

Baltimore, Md.

Bible Readings.

M., Nov. 14. Christ's example. Matt. xi. 25-30.

T., Nov. 15. How angels did it. Luke ii. 8-14.

W., Nov. 16. When God wants it. Rom. xiv. 6-8, 17; Mark viii. 6.

T., Nov. 17. Sing, happy hearts. Jas. v. 13; Heb. xiii. 12-17.

F., Nov. 18. By our service. Matt. x. 7, 8.

S., Nov. 19. In boldness. Dan. vi. 10-15.

Sun., Nov. 20. Topic—How does God want to be thanked? Ps. c. 1-5. (Thanksgiving meeting.)

LUTHER LEAGUE TOPICS.

November 20, 1910. John viii. 31-36. Luther's Stand for Liberty.

BY REV. J. B. GUINEY.

Luther was pre-eminently the champion of liberty—the staunchest and most heroic champion since the days of that early hero who said: "Stand fast therefore in the liberty wherewith Christ hath made us free." Luther's whole life was a protest, a heroic warfare for liberty. His life-long attitude toward tyranny was taken at Worms where he said, "Here stand I," and that attitude he maintained to the very end.

I. We note that he stood for that liberty of which Christ speaks in our lesson and which Paul proclaimed to the Galatians. He resisted the tyranny of the Pope even before he took his stand at Worms. He opposed every yoke of bondage laid on the souls and consciences of men by false doctrines, superstitions and fear. He shattered the pretentious and the preposterous claims of Rome, and by proclaiming the liberty of the conscience and the freedom of the Christian man, he led those sorely burdened out of the land of bondage.

II. The most important thing, however, is the manner in which he did all this. His only weapon was the word. Jesus had said, "Ye shall know the truth, and the truth shall make you free," and Luther put his trust in that word. Other men and other Reformers likewise put their trust in the Word, but, as in works, so in trust, Luther was pre-eminent.

Observations.

1. Luther fought a good fight, but the battle must be fought over and over again. All error, all superstition, all hierarchical tendencies, all work-righteousness and self-righteousness lead into bondage. Therefore the necessity of ceaseless warfare.

2. Marvellous improvement has been made in weapons of warfare, but nothing yet equals, or ever will, "the sword of the spirit which is the Word of God." Jesus says, "Thy Word is truth." That must be our weapon. Only it can cut away all chains. Only it can lead into full, sweet, joyous liberty in Christ.

Wilksburg, Pa.

Luther League Daily Bible Readings—November 14-19.

Monday: Matt. xvii. 15-23—Faith's Victories.

Tuesday: Rom. viii. 1-11—Faith Justifies.

Wednesday: Rom. viii. 12-21—The Glorious Liberty.

Thursday: Gal. v. 1-15—"Stand Fast in Liberty."

Friday: Gal. v. 16-24—The Fruits of the Spirit.

Saturday: Isa. lxi. 1-11—Building Anew.

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FRIDAY, NOVEMBER 11, 1910.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

TABLE OF CONTENTS.

CONTRIBUTIONS: Echoes of Luther's Hammer—Luther Finding the Light—The Observation That Reveals—"I Have Called You Friends"—The Courtship of John Calvin—Luther's Battle Hymn!—The Church Letter—Buenos Aires Flats and Sharps—Three Fables—Dedication at Cleveland, Ohio—Ho! Attention!! Luther-Day!!! At Hand!!!—Missionary Motives—My Debt—Home Missions: An Appreciation - - - - -	1-9
OUR YOUNG LUTHERANS - - - - -	10, 11
EDITORIAL: The Roman Catholic Revolt—The Gideons—Editorial Notes - - - - -	12-15
CHURCH NEWS - - - - -	16-21, 24, 25
THE FAMILY DEPARTMENT - - - - -	22, 23, 26, 27
BOOK REVIEWS - - - - -	28
MISCELLANEOUS - - - - -	29-30

THE ROMAN CATHOLIC REVOLT.

The editorial columns of our Roman Catholic contemporaries exhibit an exceeding bitterness toward France, Spain, Portugal, and that part of Italy that lies outside the Vatican Gardens. The wells of English undefiled—and also much defiled—are exhausted in attempts to characterize the infamy of the peoples of those countries in their revolt against clericalism and their determination to exorcise Vatican influences from civil affairs. Their wickedness, we are asked to believe, is of the abnormal type. They are veritable monsters of iniquity.

There is one feature of the situation, however, which our Roman Catholic contemporaries conveniently ignore—and it is the most significant of them all—and that is that their floods of vituperation are being poured out on members of their own household of faith. Catholic France, Catholic Spain, Catholic Italy, Catholic Portugal—these are the objects of their savage animadversion. Their rhetoric is picturesque, but it would be vastly more to the point if they would undertake to explain the phenomenon—that the countries that are in revolt against the papal policies to-day are precisely those that have been known for centuries as "the most Catholic" in Europe.

Take France, for example. If any bond seemed secure, it was the Concordat that bound France to Rome. It survived the overthrow of Napoleon, the downfall of the Bourbons, the ascendancy of the Orleans dynasty, the second Republic of 1848, the second Empire of 1852, and the establishment of the present Republic in 1871. Amid all these changes that stirred the people from centre to circumference there was one thing that survived—the Concordat. Not only so, but so dominating was the Roman Church in the life of the Government and people, that in the early days of the present Republic it exercised an almost absolute control of affairs—in all the higher education; in the common schools where its catechism and creed were taught and its nuns were teachers; in the army, where even Protestants and free-thinkers were obliged

to attend services conducted by priests; directing, in short, as it has been well said, "every functionary from the President to the most insignificant constable in the smallest hamlet." How did it happen that in a single generation the sentiments of the people underwent so radical a revolution that this condition was utterly changed—the Concordat repudiated, the Church disestablished and the teaching orders expelled from the country? The country had not become Protestant. During all the agitations from Waldeck-Rousseau to Clemenceau, there were thirty-six times as many Catholics in France as Protestants. The majorities that steadily sustained the Government during the progress of the legislation that culminated in the Separation Act were Roman Catholic majorities. It was the revolt of a Roman Catholic country against the Papacy. Why?

Take Italy. The Vatican is there. It is the home of the Pope. It is the centre of Roman Catholic administration for the world. So thoroughly are the Italians Roman Catholics by tradition that work undertaken by a Protestant Church among them is resented as a supreme instance of attempt at proselytism. Yet the Italian defection from Rome is notorious and enormous. It includes all classes, from the intellectuals to the day laborers. At this very moment the Pope is smarting under an attack by the Jewish Mayor of Rome itself, Signor Nathan, and Cardinal Merry del Val complains to the diplomatic corps that public officials of the city have been openly and defiantly insulting the Catholic faith. The popular favor which puts these men into their positions and sustains them there is not that of Protestants. They are supported and applauded by people traditionally Roman Catholic. Why, under the very shadow of the Vatican, is there widespread revolt from the policies it represents?

Take Spain. Its breach with Rome is one of the great events of contemporary history. The Pope himself is reported by the "Tribuna," of Rome, as declaring that it is going the way of France, and adding, as though resigned to the inevitable, "God's will be done." And yet the Sovereign of Spain and his Premier, Canalejas, who is directing the revolt, are both avowed Roman Catholics. Furthermore, the notable triumph which Canalejas won at the June election was given him by Roman Catholics. According to the "Statesman's Year Book" the entire population of Spain nominally adheres to the Roman Church, except 30,000—Protestants (about 7,000), Jews (about 4,000), Rationalists, etc. Yet Spain is joining the company of Mexico, Brazil, all of the South and Central American Republics, Italy and France, in repudiating clerical control. Why?

Take Portugal. This is the last country to revolt from the Vatican, and the revolt has been accompanied by the most violent popular demonstrations against the Roman Church. The revolution that, for the moment, dissolved the bonds of authority and restraint, saw the people giving free reign to their passionate antipathies. They attacked the religious orders, looted the monasteries, smashed sacred images and altar vessels, trampled upon illuminated missals and tore up gorgeous ecclesiastical vestments. It was a brutal expression of their hatred of the priesthood. On the second day of Braga's administration of the provisional government decrees for the expulsion of the religious orders were promulgated, and announcement was made that the Concordat with the Vatican was to be terminated. It was an uprising of Catholic people against Catholic authority. Why?

It is thus, we repeat, their co-religionists whom our American Roman Catholic contemporaries are deluging with torrents of fiery rhetoric. But this rhetoric explains nothing. For this is the significant phenomenon, that the bitter contest which the Vatican is waging in

France, Italy, Spain and Portugal is not with Protestants but with people who have for centuries been among its most obedient subjects.

It is simply another aspect of the same phenomenon that the most loyal and contented subjects of the Roman Church to-day are those of such Protestant countries as Germany, England and the United States. What does it mean, if not that Roman Catholicism is tolerable only where it is prevented from carrying out the full logic of its position and claims? Religiously the system is 'the same the world over, but in Protestant lands there is an abatement of the political activities and clerical pretensions that have accompanied it in countries like France, Spain, Italy and Portugal, where Romanism has had undisputed right of way for centuries. Do our Roman Catholic brethren of America, for example, appreciate the fact that probably the only reason they too are not arrayed in arms with their co-religionists of France, Spain, Italy and Portugal against the Vatican is because they always have been, and now are, safe-guarded by their Protestant environment against the attempt to impose upon them policies that are ruinous to national independence and civil freedom?

THE GIDEONS.

The crimes that are done under the heavens are pretty sure to get themselves registered. They are part of the "news" of the day of which our morning paper is intent on apprising us. So many and various are they that they sometimes tempt us to think that things are going to the bad and from bad to worse. Good deeds and enterprises that are directed to making people better are not nearly so sure of publication under big head-lines. Perhaps it is because these things have less of the dramatic element in them, and consequently are less adapted to feed our hunger for new sensations. Be that as it may, the evils of the world that are proclaimed so constantly are offset by an abundance of quiet goodness that is persistently and successfully working toward noble ends, rescuing the sinful, encouraging the despondent, and increasing the volume of the world's blessedness and happiness.

We have been reminded of these things by coming upon an account of what is being accomplished by the Gideons. Most of our readers, no doubt, are aware that this is the name of the Christian Commercial Travelers' Association of America, which has undertaken, among other things, to place a copy of the Scriptures in each guest-room of every hotel in the country. But perhaps many of them are not aware of the success with which the movement has been meeting and of the good it is doing. Consequently, they will be interested in the account which the "Bible Society Record" gives of the work. After speaking of the hearty reception given to Mr. W. E. Henderson, National Secretary of the Gideons, as he goes his beneficent rounds, the "Record" continues:

"The hotel proprietors are not only glad to open their rooms to this wonderful new furnishing of a library of 'sixty-six volumes of the choicest of all literatures,' as he puts it, but many of them contribute liberally, and some of them purchase all that are required to supply their guest rooms.

"About 30,000 'Gideon Bibles' have been placed and arranged for, and as Mr. Henderson is devoting almost his entire time to this important part of his work of winning commercial traveling men to Christ, and is aided by local camps and individual 'Gideons,' he confidently hopes to arrange for at least 100,000 per year and more.

"Testimonies regarding their use and value have been numerous and delightfully satisfactory; for in-

stance: Five commercial travelers were seated at the breakfast table of a hotel at Horton, Kan. One of them asked another if he had read the 'Gideon Bible' in his room. The answer was: 'Yes, I read two chapters; did you?' By inquiry it was discovered that each one of the five had read a portion of the Scriptures so thoughtfully placed in his reach. One of them asked the landlady her opinion of the movement of the 'Gideons' and she replied: 'I have but one objection to the Bibles being placed in my rooms, and that is that they increased my light bill about fifty per cent.' Her genial smile, however, contradicted any serious objection.

"An actor told the National Secretary that he thought the 'Gideons' were doing one of the greatest Christian works in the world at the present time. 'Why,' he said, 'I find a Bible in my hotel room almost everywhere I go, especially in the West, and it makes the hotel seem like a home and the landlord like a brother.'

"A gentleman said: 'I entered my room one night suffering the keenest mental agony, discovered a 'Gideon Bible' on my dresser, and found in it just the comfort I needed.'

"It is said that the best address made at a banquet, where over two hundred traveling men sat down to the table, was made by a young man from Georgia, who said: 'I went into my room at a hotel some months ago and saw on the table a Bible bearing the "Gideon stamp," the first Bible I had seen for many years. It reminded me of my mother. I sat down and read it, finding many of the very passages she had read to me in my boyhood days, and I confess it went to my heart as nothing ever did before. That night I went to prayer-meeting, found Christ, and have been serving him and carrying a Bible in my grip ever since,' or words to that effect.

"The landlords, chambermaids, and traveling men are all loud in their praises of this great and good work, and a good-sized volume might be filled with testimonies similar to the foregoing.

"Many friends are springing up to help the Gideons in their work. A large printing establishment in Philadelphia has agreed to supply the slips which are pasted, one on the inside of each front cover.

"Wherever Mr. Henderson goes he has some prominent Gideon or layman to audit his list of contributors and to vouch for the fact that every penny that is contributed by the citizens or churches is used for placing the Bible in the city or state where the money is given, except where there is no local camp of Gideons, when the actual expenses are deducted. He looks to the Gideons for his salary.

"The American Bible Society has donated one-third of the cost of the Bibles. On a recent grant \$4,399.99 was donated."

—It calls for more real heroism to be true to Christ and his standards in our ordinary, every-day life, than to stand the test of physical martyrdom for Christ in a foreign missionary field. To be confronted with the opportunity of dying for our faith is a challenge that usually calls out the best in us. Merely to face the opportunity of living for our faith, and that in what seem to us the common-place, uninteresting circumstances of a humdrum home or business life, year after year with no great change in prospect, does not seem like a challenge to heroism at all. For this very reason, it is the more of a challenge. Endurance is more heroic than a spurt; it takes endurance to live the Christ-life for thirty, forty, sixty years of uneventful service. Such a life honors Christ, and he honors such a life, as the most convincing evidence of the power of Christ that the world can know.—St. Louis Christian Advocate.

"How much then is a man better than a sheep?" The answer given by the Government would not indicate that it considers human life and development of as much concern as the development of the breed of sheep, or even of wheat. We have our Health Departments and Bureaus of Education, but with both only a beginning has been made, while real progress is held back by what seems to be a positive fear of the whole question of morals, and of trespassing on individual rights. Much agitation is gradually having its effects, though more with local and state authorities than with the national government, but progress is being made. The "Advance" has gathered figures illustrative of the attitude of those in authority that are not pleasant to contemplate. It says:

"In 1908, and again in 1909, the United States Commissioner of Education asked Congress to appropriate the very modest sum of \$3,000 for the salary of one specialist in child study. The request on each occasion was refused. In 1909 the same Congress made among others the following appropriations: \$30,000 for an inquiry respecting food fishes; \$42,000 for ethnological research among Indians; \$125,000 for investigations in climatology and evaporation; \$250,000 for the eradication of cattle ticks; \$137,360 for the investigation of soils; \$188,400 for the investigation of insects that are injurious to fruits and vegetables. These appropriations, so far as we know, were all right, and they are for worthy purposes and in the interests of the people. But are not children as important as any of these things? Yet Congress refused the paltry sum of \$3,000 for the purpose of studying them. A great deal of child study is being carried on, but it is being done at private expense. Children certainly are among the most valuable assets the nation has, for out of them must be made the future citizenship of the country. Are they not worth 'conserving'? The last Congress appropriated nearly \$13,000,000 for agriculture; more than \$100,000,000 for the army; more than \$136,000,000 for the navy; and nearly \$161,000,000 for pensions. Yet it could not allow the pitiful sum of \$3,000 to put just one man at work studying the children of the country. But perhaps this work is done under the jurisdiction of the Bureau of Education, for which there is an annual appropriation. Let us see about that. No, there is no money appropriated for anything of that kind. In fact the total appropriations for objects under the Bureau of Education for 1909 were only \$302,500, which is \$12,750 less than it was for the previous year. And of this \$302,500, the greater part, that is, \$200,000, was for education in Alaska, and \$15,000 more for reindeer in Alaska. Some may think it peculiar that the reindeer of Alaska should be under the care of the Bureau of Education, but such is the case. It should be stated, however, that this \$15,000 was for the propagation, not the education of reindeer. At the same time it seems strange that the federal government should expend \$15,000 on these animals in the frozen north and refuse to spend \$3,000 for the study of children.

"A movement is now on foot to induce the United States government to appropriate \$75,000 next year for the employment of a staff of specialists, who shall make a thorough investigation of the child problem. Such a movement ought to succeed. The money certainly would be well spent, and the probability is that it would in the end prove an economical expenditure."

While we are still hearing echoes of the Episcopal General Convention, and criticism of its various acts, as they have reference to the rest of Protestantism, there come reports of the Anglican Church Congress, which was held at Cambridge. In England, as in America, there is the bitter struggle between the high-

churchmen and those of broader sympathies, though extreme Romish practices are more openly and persistently contended for there than here, while establishment introduces complications which are unknown on this side of the ocean. While in this country there was the appointment of a committee to "prepare and report an office for the unction of the sick", in England there was a demand for the restoration in the Prayer-book of prayers for the departed, that there should be a remedy for the "dislocation of the Canon expressly provided for Holy Unction" and a giving-back of the "antiphons of Our Lady and the Office of the Blessed Virgin." They also contended for "Reservation for the sick, the use of the 'Hail Mary' and the invocation of saints", and demanded that individual bishops should not be permitted to interfere with the use of these things. While protesting against the disestablishment of the church in Wales, they also denied to the State any authority to dictate terms of admission to the Church of England,—this with reference to the State's legalizing of marriage to a deceased wife's sister, and the consequent requiring of Church of England ministers to solemnize such marriages and to receive persons so married into communion with the church. Indeed it is this thing of an established church having to submit to the law of the land that may eventually reconcile the high-churchmen to disestablishment. We have not seen how successful the high-church party were at the English Congress, but their demands were vigorously fought. They had the same fight over the word "Protestant" that was waged here, and the Bishop of Bristol is quoted as defending the use of the word after a most unique manner. After saying that it was a word to which he had devoted a great deal of study he declared that "it was used three times in the Vulgate Version of the Bible. It was exceedingly remarkable that in one case it was used in connection with the Almighty Father; in another with the Eternal Son, and in the third in connection with the Holy Ghost. Thus it is not a word of which any member of the Church of England should be ashamed!" It is all very amusing to those outside of the Episcopal communion, but it is a matter of most intense importance to those within. Those of the high-church party are no doubt sincere in their Romanizing efforts, and believe them in line with the true development of the Church. Those opposed, see a most real danger in this courting of the Church of Rome, and are fearful of the insidious influences at work.

Bishop J. W. Bashford, writing of the Revival at Peking University, under the preaching and work of the Rev. Ting Li-mei, a Presbyterian evangelist, tells of what sacrifices educated Christian converts are making for their faith,—sacrifices that are not less than those of the men and women who gave their lives as martyrs for Christ. He says:

"At the close of the sermon one evening one of the Chinese teachers in the college, a brilliant young man, arose and told of the struggle through which he was passing in reaching a decision between taking the examinations for study in America and offering himself for the Christian ministry in China. Stepping to the front of the church, and facing the audience of eight hundred or one thousand, he declared that he had made up his mind deliberately, after much prayer, to abandon his ambitions for government service and for earthly wealth and honor and to devote his life to the Christian ministry. The audience was thrilled, and he had scarcely taken his seat when another one of the leaders of the college arose deliberately and began a similar testimony and closed it with a similar pledge. During that evening perhaps a score of these young men, the very leaders of the college, renounced

worldliness and pledged themselves to the salvation of China. One of the professors in the college, with that business instinct which probably every Chinaman will have with him even on the day of judgment, arose and said: 'I know the conditions required in the government examinations and I know these young men. Probably fifteen of them, certainly ten of them, would successfully pass these examinations, and each would receive 800 taels a year and the privilege of studying in America for the next five years. These young men have surrendered forty thousand taels to-night.' The young men did not stop with speech-making; they wrote out a brief, clear, strong statement, pledging their faith, each to the other and with God, that they would devote their lives specifically to the evangelization of China. Before the meetings had closed one hundred and forty-three of the young men had signed this pledge."

No "rice Christians" there! These are facts worth remembering when the motives of mission converts in foreign fields are questioned. They are not isolated or unique incidents either, but are reproduced in every mission station of the world. It is simply that these come in specially striking form.

"Good Health" recently printed an article attributing a new menace to beer, and classing it among the very active agencies in extending the ravages of pellagra. One would think that it was responsible for enough that is evil without having anything added to its account, but here it is, plain and clear:

"There is a constant source of pellagra which at the present time seems to have been overlooked; namely, beer. Most of the beer used in this country is made from corn, and it is quite reasonable to suppose that much corn which might be considered hardly suitable for the making of grits or cornmeal might be considered good enough for beer. It is doubtless true that there are at the present time many or even more people making use of corn in the form of beer than in any other form, and it would be well for such persons to know that in the use of beer they are running greater risk of taking pellagra than would be involved in the ordinary use of corn. In the use of beer it would be impossible to tell anything about the condition of the corn from which the beer is made; whereas ordinary corn products may be easily inspected. If the discovery of pellagra has the effect to materially lessen the consumption of beer, it may be the means of accomplishing great good in the battle against intemperance."

The Congregationalists, like the Baptists, have discovered that for effective work the congregation idea cannot be pressed to extremes. An exchange says:

"The National Council at Boston voted to gather all the Congregational benevolent societies under its own supervision as the Baptist societies are now under the control of the Northern Baptist Convention. Of course it remains for the Congregational societies to say whether they will consent to this, since all are now independent and cannot be coerced. But it is not doubted that all will consent. A committee from the council was appointed to confer with the societies, and report a satisfactory plan for creating this intimate relationship to the next triennial council, which will meet in Kansas City in 1913. There are seven Congregational benevolent agencies, of which the most notable is the American Board of Foreign Missions. The adjustment effected will probably provide that the societies shall alter their constitutions so as to make the delegates to the National Council ex-officio delegates to their annual meetings. Then the same group of men will transact business for all seven."

In these days of reconstruction in Portugal it is not to be wondered at that there are some excesses. They cannot be justified or excused, but they can be understood, and the reaction against the domination of the Church of Rome, and particularly against the religious orders whose activities have been so offensive, is only what might have been anticipated, however regrettable some of its manifestations may have been. The leaders of the new Republic, however, if they are to win the respect of the outside world and firmly establish the work which they have begun, must show that they are not carried away by the impulses of the mob and that they realize that justice and right are the first things to be striven for. If dispatches from Lisbon are correct, however, one of the early measures of the new government at least, does not promise well for the future or give assurance as to the principles on which the new government is to be built. Among the measures reported as being prepared by the new minister of justice is a divorce law, based upon the principle of mutual consent. If this be true, and we sincerely hope that it is not, it is striking a blow at the fundamental source of the nation's strength, the purity of the home, and even the old refusal of all divorce would be better than the license and animalism which it would legalize.

The International Committee of the Y. M. C. A. has its student department Bible study among the colleges of this and other countries. Eighty thousand college men are studying in voluntary Bible classes in eighteen different nations. Last year there were in attendance in the institutions of North America over 32,000. Six thousand were studying the Bible in Greek Letter Fraternity Chapter houses. Ten thousand of these students were non-Christians. In training leaders and in teaching some 14,000 members of the faculties assisted. These methods of work are not confined to our own country alone, but are being aggressively presented to the students of India, China, Korea and Japan, and in these countries are meeting with unexpected welcome. This great revival of Bible study among students has been guided and promoted by the student department of the international committee of the Y. M. C. A. This branch of the work is supported entirely by subscriptions of men who believe in the practical and far-reaching activity of this cause. An effort is being made to raise ten thousand dollars for this purpose by the beginning of 1911.

With one millionaire "serving time" in the Tombs, in New York, for "obstructing justice" by giving a witness a vacation and \$100.00 for expenses at a time when he was needed in the courts, and another millionaire serving time in Pennsylvania for "assault" in running down a carriage and its occupants with his automobile, it would almost appear that wrong-doing is becoming an expensive business. The effort to punish the man "higher up" in connection with frauds and conspiracies against the Government and against individuals is also a most encouraging sign. The public conscience is being awakened,—how much awake it has become will be fairly well known by the time this appears, and the election returns are all in.

Among the reforms started in Russia, or reported as started, is one affecting the monasteries. The holy synod has drafted new regulations in which the fathers superior are strictly enjoined against taking meals apart from the common table, while wines, tobacco and choice foods are forbidden to all. The effort is to raise the tone of the monastic institutions and hereafter the practice of sending out monks to collect alms is abolished. There are at present reported 421 male and 391 female monasteries in Russia with 16,438 monks and 52,438 nuns.

The Lutheran Observer,

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Church News.

CHANGES OF ADDRESS.

Rev. Paul Froehlich from Lancaster, Pa., to Gordon, Pa.

Rev. George S. Bright, from Strasburg to Lucas, Ohio.

Rev. Jerome M. Guss, from Pittsburg, Pa., to Middleburg, Pa.

Rev. Daniel E. Rupley, from Findlay, Ohio, to Homestead, Pa.

Rev. J. M. Weber, from Montpelier, Ohio, to La Grange, Ind.

Rev. H. C. Summers, from Shelbyville, Tenn., to Portland, Ind.

CHURCH BREVITIES.

The Lutheran Woman's League of Chicago, Ill., recently held a successful sale of donated articles.

Rev. J. Milton Tweedale has received and accepted a call to become pastor of Calvary Lutheran church, Philadelphia, Pa.

Rev. George S. Bright, formerly at Strasburg, Ohio, assumed charge of the Mt. Zion-Mifflin pastorate, Lucas, Ohio, on November 6th.

Rev. H. E. Berkey, of Apollo, Pa., has been chosen to fill the unexpired term of Rev. Jerome M. Guss as president of the Pittsburg Synod.

Rev. C. W. Heathcote, pastor of the Second Lutheran church, Chambersburg, Pa., was recently elected president of the Franklin County Sunday-school Association.

A College Band is being organized among the students of Gettysburg College. New musical instruments will be purchased as soon as sufficient funds are secured.

The printed minutes of the Nebraska Synod and Woman's Home and Foreign Missionary Society have been issued from the press of the Lutheran Publication Society.

Next Sunday, November 13th, will be observed as Home Mission Day by the Sunday-schools throughout the General Synod, and the annual offering made for that great work.

A supply pastor is desired for the winter in the Lutheran church at Burlington, N. C., during the absence of Rev. C. Brown Cox. Inquiries can be addressed to J. W. Murray, Burlington, N. C.

Rev. William E. Wheeler has resigned the Trinity church at Taneytown, Md., to become pastor of the Augsburg mission in Chicago, Ill. The resignation will take effect the last of this month.

The Chadwick and Milledgeville, Ill., churches have decided to divide and form separate charges. Rev. W. J. Funkey will remain pastor of the former, and a new pastor is being sought for Milledgeville.

Rev. Webster C. Spayde, pastor of the First Lutheran church of Punxsutawney, Pa., is sorely bereaved by the death of his father, Wm. H. Spayde, of Harrisburg, Pa., which occurred on November 3d.

In the published account of the consecration of Sisters from the Deaconess Motherhouse, held in Baltimore, Md., October 25th, the name of Sister May Haltiwanger, of Columbia, S. C., was inadvertently omitted.

The ladies of the Home and Foreign Missionary Society at Chicora, Pa., Rev. C. W. Barnett, pastor, sent a donation of three barrels, consisting of 144 quarts of fruit, preserves, etc., to Tressler Orphans' Home, Loysville, Pa.

At the recent meeting of Alleghany Synod, at Hollidaysburg, Pa., the following men were entrusted with the rights and privileges of the Christian ministry: By ordination, M. A. Spotts, pastor of Saxton charge; Curtis E. Kuhnert, pastor of St. Stephen's, Cumberland, Md., and E. B. Boyer, pastor Confluence, Pa. By licensure: Frank P. Fischer and William A. Berkey, of the Seminary, Gettysburg College.

Handsomely engraved invitations are for the semi-centennial exercises in Trinity Lutheran church, Northside, Pittsburg, Pa., Rev. Alonzo J. Turkle, D. D., pastor. The first service held last Sunday morning was in commemoration of the late Rev. J. G. Goettman, D. D., with a sermon by the pastor. In the evening Rev. W. Blair Claney, a son of Trinity church, preached. The anniversary celebration will be continued next Sunday, Monday and Tuesday evenings.

IN OTHER LUTHERAN BODIES.

The confirmation of the second class of Italian catechumens, took place in St. Peter's church, Philadelphia, on Sunday evening, October 30th. The pastor, Rev. E. Cassaday, has an Italian assistant, Rev. Meyroz.

Rev. Henry Offermann, D. D., was formally installed as professor in the Mt. Airy Theological Seminary, Philadelphia, on October 31st. Rev. Drs. Jacob Fry, G. F. Spieker, H. E. Jacobs, G. C. Haas and T. E. Schmauk participated in the service.

"The Lutheran's Companion" issued by Swedish Augustana Book Concern, Rock Island, Ill., an excellent weekly in the English language, announces that the

prevailing high prices of materials compel an increase of the subscription price. An advance of 25 cents a year will go into effect January 1st next.

A new English Lutheran Conference has been organized in the Western District of the German Iowa Synod. The first meeting was held in Syracuse, Neb. Rev. Chr. Bunge was elected president, and Rev. Walter Fleischmann, secretary.

Rev. C. Brown Cox, of Burlington, N. C., has been granted leave of absence from his pastorate for the winter season on account of the impaired health of his wife. This congregation desires to secure a supply pastor during Mr. Cox's absence. Burlington is a delightful place for a northern pastor to spend the winter. Any one interested may direct correspondence to J. W. Murray, Burlington, N. C.

OVER THE FIELD.

Annual Meeting.—The annual meeting of the Lutheran Observer Association will be held in the offices of the LUTHERAN OBSERVER, 1024 Weightman Building, Philadelphia, on Thursday, November 17th, 1910.

The Board of Directors will meet at 2 o'clock p. m., and the Association will meet immediately after the adjournment of the Board.

J. B. DOWNING, Secretary.

In Need of a Pastor.—A pastor is needed at once for the Gallitzin, Pa., Lutheran church. One who can preach in English and German. Correspondence should be addressed to Frank Hornauer, secretary, Gallitzin, Pa.

Lincoln, Neb.—Grace church, Rev. Fuller Bergstresser, pastor. The first anniversary of the pastorate of Mr. Bergstresser was celebrated by a congregational reception. The large attendance crowded the church parlor and dining-hall. An orchestra furnished music. The pastor's wife was given a generous supply of silver forks.

Call Accepted.—On Sunday evening, October 30th, the congregation of St. Paul's Lutheran church at Gordon, Pa., extended a unanimous call to Rev. Paul Froehlich, of Lancaster, Pa. For more than a year Rev. Froehlich has been engaged as boys' work director at the Lancaster Y. M. C. A. He has accepted the call to return to the active ministry, however, and expects to move to Gordon about November 15th.

Washington, D. C.—Monday evening, October 31, a joint celebration of the festival of the Reformation was held in the Luther Place Memorial church, under the auspices of the Lutheran churches of the city. The pastor of the church, Rev. L. C. Douglas, presided. Rev. C. F. Steck, D. D., read the Scriptures and Rev. I. O. Baker offered prayer. The address of the evening was delivered by the new president of Pennsylvania College, Dr. W. A. Granville, on "Luther and Education."

East McKeesport, Pa.—The cornerstone of the new church in East McKeesport, Pa., was laid on Sunday afternoon, October 9, 1910. The pastor, Rev. Frank J. Matter, is leading this enterprise in a most judicious way. The people are courageously undertaking to erect this new church in this suburban district.

The Rev. Alonzo J. Turkle and the Rev. J. Elmer Bittle made the addresses on the occasion of the impressive services of the corner-stone laying, conducted by the pastor.

Pastor Installed.—Rev. M. A. Spotts was installed as pastor of the Marklesburg, Pa., charge on October 27th. The services took place at the Marklesburg church. Rev. A. E. Wagner, D. D., delivered the charge to the pastor and had charge of the installation. Rev. F. R. Wagner assisted, delivering the charge to the people, also baptizing the little daughter of the pastor. A new system of lighting is about to be installed and the work of the pastorate is progressing in a very satisfactory way.

Report on M. O. Puhl Case.—Your committee on the M. O. Puhl case recommend as follows:

First: That M. O. Puhl having been cited to appear before this synod and having refused to comply, is hereby suspended from the gospel ministry.

Second: That this fact be officially published in the church papers.

REV. S. S. KAUFFMAN,

REV. W. GARDNER THRALL,

REV. A. B. SHRADER,

Committee.

REV. T. B. HERSCH, *President.*

REV. P. H. R. MULLEN, *Secretary.*

Scholarships at the Motherhouse.—A generous friend, who requests that his name be withheld, has placed at the disposal of the Deaconess Board two scholarships, entitling the incumbents to all the benefits of the one-year course in the Training School. These are now available. They are designed, of course, only for such as would be unable otherwise to undertake the course. The attention of pastors is particularly called to this rare opportunity of securing special training for some of their active young women. Applications should be promptly made, as the term has already opened.

Portland, Ind.—On July 25th, Rev. H. C. Summers completed his work at the Shelbyville, Tenn., charge, the apportionment for the third successive year having been raised and some internal improvements made at Crowell's Chapel, including the purchase of a new organ. After an extended trip to California and the west, and a brief rest at home in Cleveland, Rev. Summers assumed charge of the Portland, Ind., mission. The Portland church, as well as the one at Bryant with which it is connected, met their benevolence before the meeting of synod, and the chance for the future looks good.

Richmond, Ind.—Continued progress has marked the seventeenth year of the pastorate of Rev. Conrad Huber, D. D., in St. Paul's Lutheran church, which closed November 1st. During the past year there were 19 accessions to the church, which has a communicant membership at present of 566. Nineteen children were baptized, and 42 in the different catechetical classes. The expenses of the congregation and school amounted to \$3,606.60, not including more than \$600 of extra expenses met. \$1,284.53 was contributed for general benevolences, and a total for all benevolences of \$3,289.12; a grand total for the year of \$7,516.20. The pastor performed 9 marriages, officiated at 18 funerals and made 840 pastoral visits.

Rensselaer, N. Y.—St. Paul's Lutheran church recently celebrated its ninth anniversary by special services. It was an interesting occasion to all who were present. The present pastor, Rev. Ira M. Derrick, has been with them during all their history. The church has been prospered in the past, and while many have moved away and others have grown tired and withdrawn their support, there are still enough left to carry on the work. The people deserve credit for their liberality, for they have been able to meet all bills promptly when due. It will require some time and hard work in this field, but there is promise of a strong church here in the future.

Vacant Pastorate.—The Ray's Hill pastorate, Breezewood, Pa., is still without a pastor. The pastorate consists of three churches situated within a radius of seven miles—Ray's Hill church, near Breezewood; Graceville church, four miles north, and Cedar Grove church, three miles south of Breezewood. A good seven-room parsonage in the village of Breezewood. Large lot, good water, fruit, out-buildings, etc. The pastorate has decided to increase the amount of salary paid \$100 per annum, making \$550 and parsonage. We have a country pastorate, and cost of living is moderate. A good, active pastor is desired at once. Any one desiring further information concerning the pastorate and work will address M. N. Staily, secretary of joint council, Breezewood, Pa.

A Thanksgiving Suggestion.—At the approaching Thanksgiving service we will all make a free-will offering to the Lord. Why not send this offering to Tabitha Home, Lincoln, Neb.? Surely there is no more practical way of expressing gratitude to the Giver of all Good than by helping the aged and orphans.

The institution is worthy of our confidence and support. Just now it is embarrassed by overdue debts; but if its friends help it through this crisis it will be able to make its way in the future. The Lord is with us, and we will win out. Help us by giving your offering, in the name of Him who has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

R. B. PEERY.

Denver, Colo.

North Platte, Neb.—Rev. C. B. Harman has closed his first year as pastor with encouraging results. There were 38 adult accessions and 22 infant baptisms. The congregation, as has been its custom for over ten years, paid its apportionment to synod and with a net sum in excess, as well as all monthly bills in the current expenses of the church. A cradle-roll and home department were organized in the Sunday-school, and a Mission band in Missionary Society, and are prosperous. The men of the church have taken steps toward the organization of a brotherhood. The present pastor found the work well organized and everything in perfect harmony with his tastes, so that the work has gone on smoothly from where the former pastor, Rev. J. F. Seibert, left it after nine years of faithful service. The western work is hard, but there are many compensations.

Cumberland, Md.—Upon his return home with his bride, the pastor of St. Stephen's, Rev. Curtis E. Kuhnert, found his people enthusiastically ready for the

fall work. Kind and loving hands had made things comfortable in the parsonage awaiting their arrival. On September 20th a royal reception was tendered them. The room was tastefully decorated, and the evening well filled with musical selections, while a general good-will was manifested on all sides. On the evening of the 26th they were greatly surprised when many of the members took the parsonage by storm and, laden with good wishes as well as a plentiful supply of provisions, spent a delightful evening.

The regular fall communion was held on October 2d, when the reception of three members and an offering for benevolence of \$20.25 was a further cause for rejoicing.

An oyster supper was given and \$85 was cleared. This led to another supper a few days later, at which \$18.40 was cleared. Surely the pastor of St. Stephen's has reason to be gratified and to look into the future for a marked advance along all lines of church work. *

Glenside, Pa.—Rev. J. Eugene Dietrich, pastor. The work upon this field during the first year of the present pastorate, which recently closed, showed commendable progress. Twenty-nine new members were received, most of these being persons who bought homes here and who will be permanent and substantial. The total benevolence showed a gain of \$85 over the previous year, while the total expenditure was increased \$265. At the beginning of the new pastoral year the congregation agreed to increase their part of the pastor's salary \$200 and relieve the Home Mission Board to that extent. This is the first time that the appropriation of the Board could be reduced. For three years the Church Extension Board paid the interest, \$250 per year, on the indebtedness of the property, but the congregation now assumes that. New families of Lutherans are coming to this place from time to time and buying homes, being attracted by its convenience, beauty, healthfulness, etc. The church grows accordingly, and will continue to grow. The building, a neat, attractive and substantial stone structure, occupies the very best lot in this beautiful suburb of Philadelphia. Nearly all the men of the congregation are Philadelphia business men who reside here with their families. Connected with the church is a band of intelligent, energetic women who are a power in the life and work of the organization. The prospects of the church are very hopeful, and before many years it will be one of the best congregations in the Philadelphia Conference.

Roots Barks Herbs

That have great medicinal power, are raised to their highest efficiency, for purifying and enriching the blood, as they are combined in Hood's Sarsaparilla.

40,366 testimonials received by actual count in two years. Be sure to take

Hood's Sarsaparilla

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

HONOR ROLL.

Churches that Have Increased Pastor's Salary.

301. Lutheran church, New Berlin, Pa.
302. Rebersburg, Pa., Pastorate.
303. Woodsboro charge, Woodsboro, Md.
304. Trinity church, Pasadena, Calif.
305. Zion church, Buffalo, N. Y.
306. St. James church, Westboro, Mo.
307. E. Kishacoquillar charge, Milroy, Pa.
308. Salem charge, Westminster, Md.
309. Davidsville charge, Davidsville, Pa.
310. West Manheim charge, Pa.
311. Zion's church, Liberty, Ill.
312. First church, Mansfield, Ohio.
313. St. Paul's church, Newcomerstown, O.
314. St. Matt. Ch., Chester Springs, Pa.
315. White Deer Valley charge, Montgomery, Pa.
316. ———?

Blairsville, Pa.—Hebron church, Rev. Wm. J. Bucher, pastor, has made a good showing for the synodical year. The apportionment with excess was raised, the largest number of accessions for many years reported, and every auxiliary very active in the work of the Master. The congregation just now is rejoicing in the chaste appearance of the entire church property due to reggraded streets and cement sidewalks around the whole. The total cost was almost \$400, and was secured by voluntary contributions of members and friends.

N. S., Pittsburgh, Pa.—Rev. Wilmer A. Hartman completes the first year of his pastorate in the Grace church with the close of the month of October. The year has had many encouraging features. A new gas heater has been installed, thus adding much to the comfort of the church in the winter season. Some small repairs have been made, and the wood-work of the church has been painted. \$700 has been paid on the standing indebtedness. At the recent Sunday-school rally 456 persons were present, and an earnest effort is being made to interest all in the larger work of the congregation and in the school.

The pastor, following the custom of his entire ministry, conducts three classes for the young people of the church on Friday afternoon and evening. As the people see the good of this work they grow in appreciation of it, and its future influence upon the congregation can scarcely be estimated. All look into the future with the brightest hopes, praying that the co-laborers of the pastor and this excellent people may be blessed in greater good in the year before them.

The excellent church paper, the LUTHERAN OBSERVER, is being subscribed for by the most of our families. To get the OBSERVER and read it is to beget such a love for it that one wishes it as household companion through life. *

New Building for Wittenberg College.—President C. G. Heckert announced to the faculty and students that Mrs. L. Openlander, of Auburn, Ind., had donated to the college a sum of money to be used in the erection of a new Ferncliff Hall. The news was received with great applause by all present. This gift will supply one of the most urgent needs of the growing college. The name of this

noble woman, whose help comes at a crucial time in our development, will go down the ages blessed by generations of grateful young women whose student days will be brighter just because of the finer accommodations enjoyed by them as residents of the new Ferncliff Hall. This will be the second building to go up in President Heckert's administration of seven years. Here are hopes for his success in soon furnishing us with a new gymnasium and auditorium. But until it does come let us be profoundly grateful for the assurance of a new Ladies' Hall. One thing at a time.

Let us give all honor to the generous giver who has responded so well in our day of need. The student body presents, by way of "The Wittenberger," sincerest thanks to Mrs. Openlander, who thought of them and their well-being and who did so much toward making the college greater in its scope of usefulness.

The old hall will in all probability be removed to the rear of the lot to serve the college in some capacity or other.—Wittenberger.

A Successful Pastorate.—The Pittsburgh Synod of the General Synod loses this week, October 31st, its efficient president, and Emanuel Lutheran church, Etna, Pa., its faithful and successful pastor, Rev. Jerome M. Guss. He has accepted a call extended him by our church in Middleburg, Pa.

There are some interesting statistics connected with the ministry of Rev. Guss as pastor of Emanuel church. The congregation was organized January 21, 1900, by Rev. C. B. Ing, D. D., with 48 charter members. Brother Guss took charge of the work March 15, 1900, or about ten years and seven months ago.

A comfortable and attractive church building was erected and dedicated January 29, 1901. This church is superior to the average building erected by a mission congregation.

The congregation became self-sustaining in about four years, and on its seventh anniversary burned the last mortgage resting on the church building. Under the splendid leadership of the pastor there was no hesitation to undertake new things. Soon after assuming self-support, the congregation erected a parsonage at a cost of \$3,750.

All the while the membership increased; the total number of members received is 535, of which number the retiring pastor received 487. The present communicant membership is 250; confirmed members, 309; baptized members, 525; 205 children have been baptized. The Sunday-school has an enrolled membership of 350. There is a mission Sunday-school with 125 members. There were 43 marriages and 131 funerals.

The total benevolence was \$3,600, and the total contributions, \$30,000. The church property is conservatively estimated at \$15,000, with an indebtedness of \$3,400.

The congregation is well organized, having several efficient societies. The women of the church have raised during these ten years \$5,235.65. The record of the congregation as to benevolence is a splendid one, the pastor always insisting that no congregation can afford to attempt to pay off its indebtedness by slighting the general boards of the Church.

Rev. Guss has been for some time president of the Lutheran Inner-Mission Society of Pittsburgh. He has always been a wise counsellor in the affairs of the church and a faithful pastor, and the Pittsburgh Synod will miss him. We need self-sacrificing and efficient men in this district. T. L. C.

Twenty-fifth Anniversary at Johnstown, Pa.—A most gratifying and long-to-be-remembered week in the history of Trinity Lutheran church, Rev. H. C. Rose, pastor, ended on October 30th. The occasion being the celebration of its 25th anniversary. The anniversary communion, held October 16th, was initial to the celebration. The attendance at Sunday-school was record-breaking, and the communion which followed, and was continued in the evening, was the largest in the history of the church. At these two services 33 new members were received, making a total of 421 members, of which 90 per cent were at the Paschal feast.

On Wednesday and Thursday, October 26th and 27th, Rev. C. D. Russell presented the Truth in such livid manner that by Friday evening, October 28th, when Rev. H. E. Wieand occupied the pulpit, the auditorium barely held the audience. Rev. G. D. Tross and Rev. H. S. Rhoades assisted in these services.

Sunday, October 30th, the Sunday-school was filled to overflow measure, and this became the banner day in its history—445 members enrolled in all its departments. The school voted an appropriation of \$500 towards liquidating the indebtedness of the church.

The church services were ushered in with an inspiring quartet anthem. Rev. Wieand presented another of his forceful efforts based upon St. Paul's directions: "Lay aside on the first day of the week, that there be no confusion when I come." Having reached the climax, Rev. Wieand asked his lieutenants to get busy and gather the offerings, which in less than an hour amounted to almost \$5,000.

At 2:30 the services were opened by a male quartet. Mr. A. J. Fallmer, a pioneer and charter member, surprised the audience with such a minute detail of the trials and difficulties of the new organization, that awe and admiration both were manifested by the audience. This veteran's faith and efforts were devoutly supported by twelve others, making the colonial number of stars in the achievement of liberty and freedom from the kingdom of sin. Other speakers gave brief talks on the later history of the congregation—its finances, comprising an original indebtedness of about \$22,000, its Ladies' Aid Society, which during these twenty-five years raised approximately \$8,000 applying all this, from the purchase of the lots to the furnishing of the finished edifice of the Sunday-school, which was organized with thirty scholars; its struggle and progress, until to-day, under the enthusiastic management of Rev. Rose, it has become one of the finest. The cantata, "Under the Palms," is now in preparation for Thanksgiving evening.

At 7:30 p. m. the audience overflow was turned into the Sunday-school room, which is readily made a part of the auditorium, the total seating capacity be-

ing about 1000. After another sermon Rev. Wieand reached the summit of his enthusiasm, and in a short time the total remaining indebtedness of the church (\$7,300) was provided for. Several of the last subscriptions, after the amount of the debt was raised, were announced for the contemplated pipe organ. We can only in general way extol the enthusiasm of the congregation, but must in particular acknowledge the success of Rev. Wieand as a money-getter for church purposes. There is an entire absence of the frivolous in his methods and yet a freedom of manner inspiring cheerfulness. It appears from the foregoing that Rev. Rose assumes a minor part in these doings, but only in appearances, as these are the testimonies of his appreciation: A \$125 check on the first of every month; interior of edifice frescoed three months ago at a cost of \$600; larger audiences at services; Sunday-school attendance increased by 25 per cent; and a general good feeling among the members. The frescoing was made possible by the generosity of the Gottlieb Bantly family. "PIERCE."

Missionary Society of West Pennsylvania Synod.—The 29th annual convention of the Woman's Home and Foreign Missionary Society of West Pennsylvania Synod was held in Memorial Lutheran church, Shippensburg, Pa., Rev. A. B. B. Van Ormer, Pd. D., pastor, October 19-21. Mrs. F. C. Karper, president, presided at all the sessions. In the absence of Miss Jennie Strevig, Miss Margery Lilly acted as secretary *pro tem*. The sessions opened with devotional exercises in charge of Miss Etta Weigle, Mrs. Alfred Hueter, Miss Jana Seitz, and Mrs. E. S. Mann. About 100 delegates and officers responded to roll-call. The reports of auxiliaries showed commendable growth in membership and efficiency. Mrs. Margaret Seebach addressed the convention on "Our Home Department."

The scriptural lesson on Wednesday evening was read by Mrs. Ball, after which Dr. Van Ormer offered a fervent prayer. Mrs. Van Ormer extended a warm welcome to the convention. Mrs. Britton West fittingly responded to the welcome. Mrs. Mary E. Lowe, of Guntur, India, spoke on "Our Work in India." She expressed great pleasure in meeting with the synod that was so prompt and liberal in responding to the appeal for Converts' Home. Miss Lowe explained the purpose and need of this new building, and closed her address with a strong plea for enlarged contributions and more missionaries.

The president's report was rich in suggestions and stimulating. The corresponding secretary reported 43 woman's societies; 17 young people's societies and 19 children's bands, with an enrolled membership of 3,214. The treasurer reported over \$4,000 contributed during the year for the general work of the society, and \$11,168.62 contributed for Converts' Home. When the announcement was made to the convention that the full amount (\$11,000) pledged for Converts' Home was in the hands of the treasurer, every woman's face beamed with sunshine, and the convention united in singing "Praise God from whom all blessings flow." The reports of department secretaries indicated progress along all

lines of work. Sectional conferences were held during convention. Woman's Auxiliary was led by Mrs. G. N. Lauffer, Young People's society, by Miss Annette Bricker, and Children's Band by Miss Margery Lilly.

Topics of vital importance were discussed during the conference of Woman's Auxiliary, which were interesting and edifying. The scriptural lesson on Thursday evening was read by Miss Sadie Woftsker. The convention was favored with an address by Mrs. Krechting, the representative of "Lutheran Woman's Work." Mrs. Karper was elected delegate to the biennial convention. The convention voted a salary of \$50 to the treasurer. The following officers were elected for the ensuing year: President, Mrs. Karper; recording secretary, Miss Jennie Strevig; corresponding secretary, Miss Mary Humrich; treasurer, Mrs. Henry; historian, Mrs. Richard.

The presence of Miss Lowe and Mrs. Krechting added inspiration to the convention. Delightful weather, a tastefully decorated church, choice music, and a splendid program, made this convention the most enjoyable in the history of its organization. Dr. and Mrs. Van Ormer and their parishioners have the thanks of the synod for the royal entertainment during convention. The convention adjourned to meet next year in Hanover.

Alice E. Wagner, Reporter.

SYNOD OF NORTHERN ILLINOIS.

The sixtieth annual convention of the Synod of Northern Illinois met October 21-25, in the Unity Lutheran church, Chicago, Rev. D. A. Davy, pastor. The synodical sermon was preached by the president, Rev. T. B. Hersch. After the sermon the holy communion was observed.

On Friday morning the synod convened for business. The president read his report. In this report several changes in the synodical roll were indicated, also several vacancies. Officers were elected as follows: Rev. T. B. Hersch, president; secretary, Rev. P. H. R. Mullen; treasurer, Mr. O. J. Driever; statistical secretary, Rev. W. J. Funky.

The reports of the various committees showed a very commendable growth. The treasurer's report showed that most of the congregations had raised their benevolence in full, and several were in the excess column.

The superintendent of the Tabitha Home made a strong plea for that institution. As a result of this the synod pledged itself for immediate support. One hundred dollars were raised on the floor of the synod.

Mr. Harry Gerhardt spoke in the interest of the Laymen's Movement.

The report of the Advisory Board was especially full of interest. Progress and growth was reported concerning all the missions. This work is rapidly enlarging.

On Saturday evening the Foreign Mission cause was represented by Rev. L. B. Wolf, D. D., and Church Extension by Rev. H. L. Yarger, D. D.

On the Lord's day the visiting pastors occupied the pulpits of the local churches. In the afternoon the Calvary Lutheran church was dedicated, Rev. J. M. Bramkamp, pastor. This church is located in

a beautiful residence district, and through the efforts and efficiency of Pastor Bramkamp has enjoyed unusual prosperity.

The following were elected delegates to General Synod: Clerical, Revs. J. M. Bramkamp, C. P. Kabele, S. S. Kauffman, D. D., F. M. Keller and W. F. Barnett; lay, Henry Denhart, T. A. Beard, T. A. Darlson, W. H. Long and D. J. Driever.

President H. D. Hoover, Ph. D., spoke in the interest of Carthage College, and Rev. C. E. Hay, D. D., represented the Deaconess work.

Monday evening Prof. Carpenter, of Carthage College, spoke on "Christian Education." Tuesday evening Mrs. S. S. Kauffman brought greetings from the Woman's Home and Foreign Missionary Society, and Mrs. S. F. Breckenridge from the general society. Rev. S. J. McDowell represented Home Missions. These addresses were made to very large and attentive audiences. The service was a real inspiration and a fitting close to one of the most delightful sessions of synod. Pastor Davy and his good people and members of other of our Lutheran churches who assisted in the entertainment were generous in their hospitality.

Synod adjourned to meet October 20, 1911, in the St. John's Lutheran church, Sterling, Ill., Rev. E. C. Harris, pastor.

J. A. HANNING.

Stone in Bladder Removed in Remarkable Way.

A year and a half ago I was taken with a serious attack of kidney trouble that pained me to such an extent that morphine had to be given me. Was attended by a doctor who pronounced it as stone in the bladder and prescribed Lithia Water. I took Lithia Water and tablets for some time and received no relief from them. I stopped taking medicines for some time and having some of Dr. Kilmer's Swamp-Root in the house, I decided to try it and felt much relieved; while taking the second bottle commenced to pass gravel in urine until I had passed in all at least a half dozen or more and have not suffered the slightest since and in all have taken one bottle and a half and feel very grateful to Swamp-Root.

Yours very truly,

H. W. SPINKS,

Camp Hill, Ala.

Personally appeared before me this 16th of August, 1909, H. W. Spinks, who subscribed the above statement and made oath that same is true in substance and in fact.

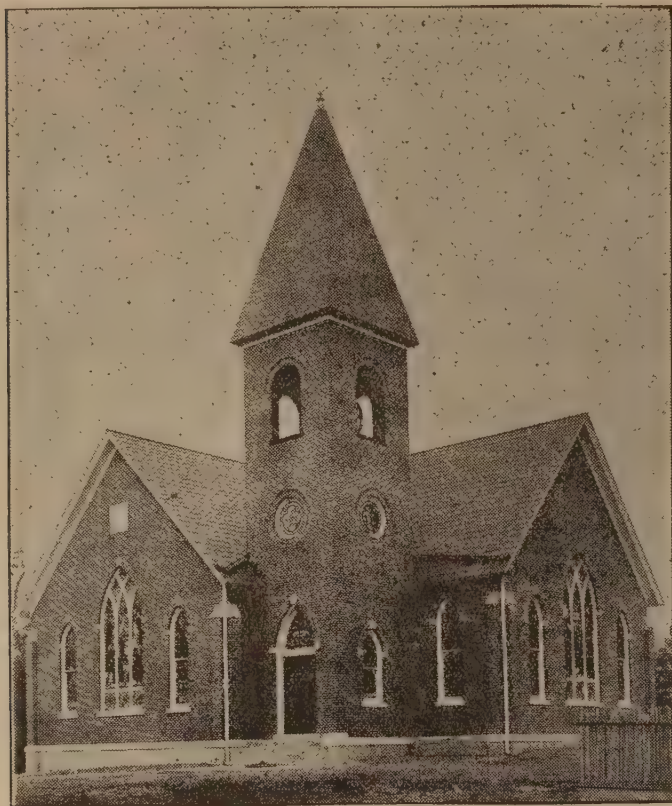
A. B. LEE,

Notary Public.

Letter to
Dr. Kilmer & Co.,
Binghamton, N. Y.

Prove What Swamp-Root Will Do For You

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the Philadelphia LUTHERAN OBSERVER. Regular fifty-cent and one-dollar size bottles for sale at all drug stores.



DEDICATION OF GREENVILLE CHURCH, SALISBURY CHARGE, PA.

October 16th witnessed the dedication of a new Lutheran church building in Greenville township, served by Rev. L. P. Young, Elk Lick, Pa. The beautiful autumn weather favored the gathering of an audience twice the capacity of the edifice to seat. After a splendid sermon by a former pastor, Rev. O. F. Harshman, Springfield, Ohio, and a plea for a liberal cash thank-offering, envelopes were passed and sufficient money returned in them to cancel the remaining indebtedness. The pastor then read the dedicatory service. After dinner, on the ground, an afternoon service was held, the addresses being "Co-operation with the Church," by Rev. S. C. Stover, local Reformed pastor; "Work in the Church," by Rev. A. C. Miller, of the Evangelical, and "Love for the Church," by Rev. E. S. Johnston, D. D., of the Lutheran, also a former pastor. In the evening, Rev. W. H. B. Carney, Garrett, preached on "Rewards for Service in the Church."

It is a two-roomed building, 46 x 33 and 30 x 22, solid brick, steel ceiling, frescoed, carpeted, warm air heated. All windows are opalescent, and all but five of them are adorned with busts of Christ, Paul, etc., the two larger ones being the Bethany Home and the Good Shepherd. Many friends assisted with kindly gifts, but the expense was almost entirely borne by the less than one hundred members. They and their untiring and able pastor deserve great credit. The entire cost was \$8,700. Friends from Meyersdale assisted in the singing with orchestral instruments. It was a great day, and long will its impressions for good live in the minds of those present.

W. H. B. CARNEY.

Jubilee of Missionary Societies.—The 50th anniversary of the Woman's Foreign Missions Society in the United States is being commemorated by a series of meetings in the larger cities. At the meetings in Kansas City, Mo., held November 3d and 4th, there were 2,800 women present at the evening sessions. \$50,000 was pledged and forty-seven volunteers spoke. There was also a processional of 1,000 young people under denominational banners. One of the addresses was made by a leading bishop of the Episcopal Church. Meetings were held in Milwaukee and Chicago this week. An anniversary convention will be held in Philadelphia in February. The local Lutheran societies will be represented in the preparations for the meeting by a committee of which Mrs. August Pohlman is chairman.

New York, N. Y.—The Lutheran Pastors' Association of New York began its fall meetings on October 17th, at the Y. M. C. A., where the meetings will be held every third Monday at 10 a. m. The first meeting was addressed by the Rev. Dr. F. F. Buermeyer on "New York City as an Inner Mission Field." He laid special stress on the need of a Lutheran Hospice and Hospital in our city.

The speaker for the next meeting will be the Rev. Dr. J. B. Remensnyder, who will address us on the 400th anniversary of the Reformation. Monday, November 21st, 10 a. m., is the next date, and the Y. M. C. A., W. 23d street, between 7th and 8th avenues, New York City, the place. A most cordial invitation is extended to all the Lutheran ministers in Greater New York and vicinity.

J. J. Y.

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THE HISTORIC EPISCOPATE



By
Rev. Robert Ellis
Thompson, S. T. D.

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DEDICATION AT NORTH LIBERTY, IOWA.

Under very pleasant circumstances, the new St. Matthew's Lutheran church at North Liberty, Iowa, was dedicated on Sunday, October 30th. The dedicatory services began on Thursday evening, October 27th, when the new pastor, Rev. Paul H. Heisey, was installed. The charge to the people was given by the Rev. H. M. Leech, president of the Iowa Synod. The charge to the pastor was given by Rev. H. F. Martin, of Iowa City. Dr. Ludden also gave a brief address. Services preparatory to the dedication proper were held on Friday and Saturday evenings.

The dedication took place on Sunday afternoon. The seating capacity of the church was too small to accommodate the many friends and visitors present for the occasion. The pastor conducted the services. The act of dedication was performed by the Rev. H. F. Martin, under whose guidance the project of building was inaugurated. The dedicatory sermon was delivered by Rev. L. P. Ludden, D. D. A large sum was subscribed towards the new building at the dedicatory service.

Excellent music was furnished by the choir at the various services and also special instrumental music was provided for the occasions.

The cost of the new building is \$5,000. The church is complete in every way. An excellent basement will furnish ample room for Sunday-school work and also for the various societies of the church. To the side of the large basement room are the furnace and fuel rooms and a small refectory. The main auditorium of the church has a seating capacity of 300. Beautiful windows and a fine arrangement of pews and pulpit make the room a most beautiful place of worship. A small sacristy is to the side of the chancel.

Much credit is due the Rev. H. F. Martin and the building committee, consisting of Mr. Jacob George, J. D. Zeller, and Mrs. M. Hoover, in carrying the work of the new building forward to completion. Friends from Iowa City and Cedar Rapids added to the gifts of the North Liberty people in the erection of the building. The people are encouraged in the work of the kingdom.

Installation at Wheeling, W. Va.—The First Lutheran church, Wheeling, is very happy in having a pastor with them again. The Rev. William S. Dysinger, formerly of the First church, Vandergrift, became their pastor and was installed Sunday, October 16th. The Rev. Charles L. Ritter, pastor of Trinity, Wheeling, delivered a very appropriate charge to the pastor, and showed a most fraternal spirit by bringing his congregation to participate in the services. The Rev. Alonzo J. Turkle delivered the charge to the congregation and conducted the installation services. The First church, Wheeling, has a wide and influential field. They have occupied a commanding place in the city. Under the leadership of their new pastor, who will devote his strength and abilities to this unlimited opportunity for work, we may expect marked advance in this church that has been so full of good works.

Twentieth Anniversary Surprise.—October 29th was a notable day in the Clear Spring, Md., parsonage. The members of the three churches of this pastorate united in well-laid plans to surprise their pastor, Rev. W. K. Diehl, and wife, with a celebration of the 20th anniversary of their marriage. The carefully guarded plans were carried out with splendid success.

By a clever ruse Mr. and Mrs. Diehl were kept at home that afternoon. Several expected callers appeared, and while chatting with these others began to arrive, and soon a veritable stream of members and friends surged through the door of the parsonage. Many were laden with baskets and all with a festive air. Among those who came were the pastor's two sons, who were summoned from Gettysburg for the occasion. The meaning of all this concourse became evident when they began to adorn the bride with a bouquet and the groom with a rose, and proceeded to shower congratulations on the surprised but happy pair. Mr. B. F. Charles then called the pastor and wife into the library, where, with happy words of felicitation, he presented them with a beautiful set of Haviland china as a token of love and esteem from the members of the charge, wishing them at least twenty more years of wedded bliss. To this the pastor re-

sponded with deep feeling, expressing gratification at the confidence, co-operation and loyalty of the members in the past, thanking them for their congratulations and good wishes, and particularly for this kind expression of goodwill and love. Delicious refreshments were served to all present—about one hundred and fifty—and portions were sent to invalids and aged ones who could not attend. It was long after dark when the last ones left the scenes where all had enjoyed a thoroughly good time. The day will long be remembered as one of the most delightful in the history of this pastorate.

[Additional Church News on pp. 24, 25.]

NERVOUS DYSPEPSIA

A CURE FOR ALL.

Not a Patent Cure-All, Nor a Modern Miracle,
But Simply a Rational Cure
For Dyspepsia.

In these days of humbuggery and deception, the manufacturers of patent medicines, as a rule, seem to think their medicines will not sell unless they claim that it will cure every disease under the sun. And they never think of leaving out dyspepsia and stomach troubles. They are sure to claim that their nostrum is absolutely certain to cure every dyspeptic and he need look no further.

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The Family

RETROSPECTING.

TO N. S. B. BY L. M. S.

There are lumps in my throat tonight,
And my eyes are filled with tears,
While I retrospect the past, dear,
And look out toward future years;
The past with its many errors
Which have blotted out the joy;
And the future holds for me, dear,
No pleasures without alloy.

Did I know His hand had guided,
I could sing a glad refrain,
As each act reels from the shuttle,
Its fine, invisible skein:
I then could trust without cavil,
Nor ever wish for a proof,
Assured of a finished pattern,
Of life with its warp and woof.

But years of the past bear witness,
I wove with a careless hand,
Dark, somber threads in the woof, dear,
O'er-shot with no silv'ry strand.
Now, all alone I am wond'ring,
'Mid the cares, and pain, and strife;
Have I ruined forever the pattern
Of the precious web of life?
Germantown, Pa.

MRS. HAWKINS'S NEIGHBOR.

Mrs. Hawkins was sitting in her room in the married quarters in the barracks.

It was such a tidy room that it looked almost starved. She had a dust pan in one hand and a brush in the other, and with rather a heightened color she was sweeping up her husband's footmarks as he tiptoed over the red felt carpet to the door.

She was quite young, and would have been quite pretty also if the corners of her mouth had not turned down rather querulously, and if there had been a lock of hair out of place or a speck anywhere about her to show that she was human.

Her husband, standing in the scullery, continued the conversation in rather a doubtful voice.

"Mrs. Smith went to the hospital this morning."

"Indeed!" in any icy tone.

"She's got a tidy lot of children, and, after all," desperately, "she's a neighbor."

"A neighbor! You don't call every person who happens to live next door a neighbor, I hope?"

"Well, why not?" said Hawkins, brushing imaginary specks hastily from his scarlet sleeve, because he saw his wife's eye fixed on it. "I don't know who's your neighbor if Mrs. Smith isn't—and she has seven there, and the cripple—if," and he hesitated again, "ours had lived, Maggie"—but Mrs. Hawkins's eyes suddenly filled with tears.

"Henry, you know I can't bear it," she said. "It would be quite different if it were our own. I've never

been able to bear the sight of children since."

"Maggie, I'm sorry."

She set down the brush deliberately. "You speak as if I were a monster," she said, brushing away her tears. "I don't hold with gadding. I keep myself to myself."

"Well, you might do worse," said Hawkins, and then, as he opened the door and stepped out, "but I don't say as you mightn't be more neighborly."

Mrs. Hawkins took up her brush and dust pan again and swept up his last tracks over the scullery floor, and then she stirred the fire and put the saucepan to one side and settled down for the morning.

Covering the whole table with a curious medley of things—empty straw bottle cases, sheafs of colored paper, tidy bundles of baby ribbon—deftly and neatly, with needle and silk and gum, she began constructing all sorts of dainty trifles out of her materials, and tried to feel as happy and superior as usual. But she could not forget Hawkins's words. It almost seemed to her as if the little feet that might have been pattering about the empty room were there beside her! Once or twice she half turned to the corner where the cradle used to be.

Outside a droning noise was audible—a tiresome, reiterated noise that at last became so worrying that she got up from the table and opened the window and looked out. There, just beneath her, on her doorstep—her sacred, clean, red doorstep—sat a dirty, untidy little boy, quite the most disreputable little object she had seen for many a long day. One thin leg was cased in iron, and on his lap he was nursing a little collection of rabbits' tails. Mrs. Hawkins's mouth went down more than ever, and she was just going to bang the window down when the child turned a pale little face up to her.

"Good morning, missus," he said, in a very baby voice.

"Get off my doorstep," said Mrs. Hawkins. He got up obediently, holding the rabbits' tails firmly. The seat of his patched trousers was covered with red. He looked up with a tentative smile.

"Mother's gone to hospital," he said, presenting his excuse.

"Oh, indeed! And who are you?"

"I'm the next-door boy, missus."

"And when were you washed last?" said Mrs. Hawkins, with irony.

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Does not Color the Hair

J. C. AYER COMPANY Lowell, Mass.

"Father washed us all Saturday," he said, seriously. "Mother was bad and her hands were full—she's took baby with her. Father hadn't time to do me this morning—only the ones as go to school."

"Well, your face is a sight, child!"

"Could you wash me, missus? I'd be a deal comfortabler."

Perhaps in no other way could his appeal have reached Mrs. Hawkins's heart. Her love of soap and water was a passion. She leant out and looked him over.

"Well, come in by the scullery as careful as you can," she said, "and leave those horrid things outside. I'll wash you."

It sounded almost like a threat, but he did not appear to notice it. His little face beamed.

"I'll be a deal comfortabler," he repeated.

At first she stood him on a chair by the sink, and turned up her sleeves, and soaped a flannel; but he was so small and so unsteady on his iron boot that she took him on her knees at last, with the basin on the chair beside her, and commenced operations; and when it was all over, and his soapy hair was rinsed and dried, and his little face clean and sweet, he put up his arms quite naturally and kissed her, rubbing his soft cheek against her as a kitten might have done.

"You are kind, missus!" he said.

Mrs. Hawkins's arms were still round him, and she could not move her face away without an effort that might have rebuffed him. She was saying over to herself the words that she had said so often: "I keep myself to myself;" and for the first time they sounded rather meaningless.

The child moved about the room, as she tidied up, following her in and out, and gazing in speechless admiration at the treasures on the table. When everything was quite clean she did not send him away, but set him on the chair beside her; and together they planned, and fitted, and designed, and tied the ribbons into gorgeous bows round the waists of the straw bottle holders. Never had any artist a more appreciative audience; but when twelve o'clock struck he was out of the chair in a minute and making for the door like the veriest Cinderella.

"Father gets back by twelve," he said, "and he gives us our dinner."

Mrs. Hawkins paused while one

might have counted ten, and then she spoke.

"Will you stay and have a nice dinner with me?"

"No; oh, no," a trifle breathlessly. "I don't know how to be neat and clean—not like you say. I'll learn, perhaps, but you wouldn't want me if you saw me behave."

And Mrs. Hawkins was surprised to feel that she was disappointed.

But that was not the end. When once you have opened your heart to admit your neighbor, you have to be always providing more accommodation until every corner of it is full.

By the time Jimmy Smith was washed and dressed every morning, and the other children brushed and sent off to school, it was time for the little lessons that were to teach him to read to fill his empty day and be such a surprise to his mother when she was well again. There was really very little time for fancy work, so all the pretty trifles were bundled unceremoniously into a drawer, and, by and by, there were secret measurements, and the thimble and needle and cotton were brought out again, and little pinafores and frocks began to grow under Mrs. Hawkins's nimble fingers—and sometimes there were so many dusty feet pattering in and out of the immaculate kitchen that it seemed a waste of time to clean up after each inroad; and the day Mrs. Hawkins said to her husband, "Oh, it doesn't matter, Henry, leave it till night," was a distinct crisis in her life. So also was the day when she met him on the threshold, looking very pretty and sweet and young, and pointed to the open door, in and out of which children seemed to be swarming like bees.

"Mrs. Smith has come home," she said. "Jimmy is so excited. I dread his being tired—sometimes when he is overtired he cannot sleep."

"Couldn't we ask him to tea?" said Hawkins, awkwardly. He was rather afraid of saying the wrong thing.

But Mrs. Hawkins beamed. "I think it would be neighborly," she said.—Ex.

THE KINDNESS OF THE POOR.

The old adage that the poor are the best friends of the poor was instanced in the story of a chambermaid who is a young widow with two children to support. After a lingering illness, the younger of the children died, and the young mother's bank account having been depleted from defraying the expenses of the weeks of medicine and doctor's visits, she was obliged to contract a debt at the undertaker's. After that she paid a small monthly installment until the bill was half settled, when one day there came through the mail a

receipt for the remainder. The receipt was accompanied by a badly-written and blotted note from a scrub-woman in a large up-town hotel, who knew of the trouble, knew the family and the circumstances, and in her note explained that she had no family nor near relatives, and that she earned enough to support herself, and that she wanted to use this surplus money for the little mother who needed all that she could make extra to support the remaining child. As scrub-women receive only fifty or seventy-five cents a day, one will readily appreciate the spirit which moved one kind soul to help another in distress.—Harriet Quimby, in Leslie's Weekly.

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CHURCH NEWS.

Missionary Society of Northern Illinois Synod.—The 33d annual convention of the Woman's Home and Foreign Missionary Society of the Synod of Northern Illinois was held in the Lutheran church of Forreston, Ill., Rev. W. Heidenreich, pastor, October 10th to 12th, 1910. The delegates and visitors numbered about eighty. Most of the auxiliaries were represented. Both the pastor and the people welcomed us heartily and treated us royally. Reports from the various officers, secretaries and delegates showed both encouragement and increase along all lines. Mrs. Davy, our president, in her address urged that we have a society in every congregation, and that we strive to increase our membership.

Rev. Seibert, synodical missionary, gave an address, showing the need of more missions in Chicago. Last year this synodical society raised \$500 as a special fund for a Chicago mission. We decided to raise \$300 for this object this year. The amount was decreased because the mission, which we are to call "Our Own," has not yet been established, and also because of the great need of the general fund. In order to help this fund, it was decided that each auxiliary strive to secure one new life member during the first six months of this synodical year. The convention made Pearl Heidenreich, the infant daughter of Rev. and Mrs. Heidenreich, a life member.

A very interesting address was given by Rev. E. C. Harris. Mrs. Davy was elected a delegate to the general convention in Louisville, Ky. A tribute of appreciation was voted by the convention to Mrs. M. M. Croter, who has been treasurer of this Society for the last twenty-nine consecutive years. It was with much regret that her resignation was accepted. It was the desire of the society that she might continue in her office, at least, until we reach our thirtieth anniversary, but on account of anxiety for her health we very reluctantly yielded to her request and elected a new treasurer.

A box valued at \$220.90 was packed for one of our home missionaries.

The following officers were elected for the year 1910 and 1911: Mrs. David Davy, president; Mrs. L. A. Beard, recording secretary; Mrs. F. W. Hammer, corresponding secretary; Mrs. Kinsbury, treasurer.

REPORTER.

Missionary Convention of East Ohio Synod.—The 29th annual convention of the Woman's Home and Foreign Missionary Society of the East Ohio Synod met in Trinity Lutheran church, Ashland, Ohio, October 11th, 12th and 13th, with a large attendance of delegates, life members and visitors. The meeting was called to order by the president, Mrs. L. S. Keyser. The recording secretary being absent, Miss Mary Mizer was elected to fill the vacancy. Mrs. A. H. Smith gave the address of welcome, to which Mrs. M. A. Angst most ably responded. The president gave an interesting address full of helpful suggestions. The conference, on actual progress during the past year, showed much work done in all departments.

Wednesday morning, Rev. S. J. McDowell gave an address on Home Missions. Rev. H. L. Yarger and Mr. Harry B. Gierhart, field secretaries, gave short interesting talks on the work they re-

resent. Mrs. Willard Larkin, president of the general society addressed the meeting Wednesday evening. Mrs. Larkin is an eloquent speaker, and a large and appreciative audience listened to the able address.

Thursday morning Dr. Aberly, of Guntur, spoke on the work in India. He referred to the excellent work done by Dr. Mary Baer, who is there on her second term. He appealed to the women to urge more help to continue the work, especially in the hospital, which he said was revolutionizing India.

The session closed, Thursday afternoon. The large attendance and the spirit of harmony prevailing were a great encouragement to all interested. The beauty and grandeur of the church in which we met, the kindness of the pastor and his people, and the elaborate entertainment, all helped in making this one of the most enjoyable conventions. Five new life members were added to the list.

The following officers were elected: President, Mrs. L. S. Keyser, recording secretary, Mrs. Bieberson; corresponding secretary, Mrs. Georgia P. Maurer; treasurer, Mrs. Emma Pfeiffer; historian, Mrs. Lucy Winch. Mrs. L. S. Keyser was elected delegate to the general convention.

REPORTER.

KANSAS SYNOD.

The Kansas Synod convened at Lawrence, Kan., Rev. E. E. Stauffer, pastor, Friday evening, October 14th. The opening sermon was preached by Rev. G. S. Murphy, president of synod. The president's report showed marked progress in the work of the synod. The result of the election was: President, Rev. E. E. Stauffer; secretary, Rev. G. G. Clark; treasurer, Mr. E. J. Wolf; statistical secretary, Rev. George Beiswanger.

The sermon preparatory to holy communion was preached by Rev. W. W. Horn, Saturday afternoon. Saturday evening Prof. J. H. Stough, Ph. D., gave an address on Ministerial Education. The communion sermon Sunday morning was preached by Rev. Josiah Kuhn. The infant son of Rev. and Mrs. B. R. Lantz was baptized by Rev. H. L. Yarger, D. D. Addresses before the Sunday-school were made by Rev. J. A. Bright and Rev. E. E. Neibel. Various pastors filled the pulpits of the Lawrence churches. The ordination sermon was preached by Rev. A. M. Reitzel. Paul H. Heisey and William Calvert were ordained. E. H. Gilmer, Paul Mennenoe and R. Fred White were licensed.

Rev. W. S. Freas, D. D., of the Deaconess Board; Rev. Eugene Dietterich, of the Pastors' Fund; Rev. L. P. Ludden, D. D., of the Home Mission Board; Rev. H. L. Yarger, D. D., of the Church Extension Board and Rev. M. F. Troxell, D. D., representing the Board of Education, were heard with pleasure and profit. The synod was delighted to hear Rev. E. E. Neibel, of our African mission, who represented the Foreign Board.

Monday evening Rev. H. L. Yarger, D. D., and Rev. E. E. Neibel made addresses. Mrs. Peters brought greetings from the Woman's convention.

The routine work of the synod was conducted with dispatch. The report of the Midland College trustees was heard at length and approved.

Rev. G. S. Murphy and Mr. J. A.

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North Side.

Pittsburg, Pa.

Wible were re-elected to the Midland board of trustees.

Clerical delegates to the General Synod are: Revs. C. W. Sifferd, D. D., G. S. Murphy, J. H. Fetterolf, George Beiswanger and A. M. Reitzel. The lay delegates are C. J. Eriksen, H. W. McAfee, R. Meierhoffer, L. T. Bang and J. W. Walker. Mr. Hemphill was elected a trustee to Nachusa Orphanage. Rev. B. R. Lantz and Rev. H. L. Yarger, D. D., were re-elected trustees to Tabitha Home.

The synod accepted an invitation to meet at Abilene next year. The music furnished by the vested choir deserves special mention. The synod was very hospitably entertained by the Lawrence people. A trolley ride, the gift of Mr. C. J. Eriksen, was very enjoyable. It was an excellent session of the synod, and Pastor Stauffer and his good people will be kindly remembered. A. E. R.

A VISIT TO MIDLAND COLLEGE.

For many years the writer has had a desire to visit Midland College. At the close of the recent meeting of the Kansas Synod an opportunity was presented to have this desire gratified. Accordingly he made the journey, and was so highly impressed with what he saw and heard that he feels a few lines will be of interest to the readers of the OBSERVER, and will do good to the cause for which the college stands.

Midland College has been in active operation for twenty-three years, and has, therefore, made considerable history. We may, therefore, know the character of the work done, and be able to judge as to its future achievements. It has been thoroughly tested and severely criticised and stands as a monument to its stability and worth. Surely now it will receive the encouragement and help from its entire territory? To do otherwise would be a hindrance to the cause of Christ. It is worthy our heartiest support.

As to its location we may say: 'It is beautiful for situation.' Atchison is among the large cities of Kansas, and is above the average in morality, and is comparatively free from the temptations to evil found in many. That part of the city where Midland College and the Western Theological Seminary are located is especially favored. This goes far towards making the location an ideal place for the moral and intellectual culture of our sons and daughters. This feature in the selection of a college for our children must not be overlooked, because the surrounding conditions have much to do in reaching the object desired. Then, too, add to this the character of the instructors and that of the student body, and we have another feature which should strongly appeal to us. In this respect Midland stands among the highest and best in the West. The instructors are active members of the church and are experienced teachers, and the students are from the choicest of our homes. This can not be said of our state institutions. There, often, some of the instructors are immoral and the students are not so pronounced in morality. The difference is most apparent by a visit to our state institutions and denominational colleges. The latter are far in the lead. This is true of Midland.

In looking over the grounds and equipments one will find the institution fully prepared for excellent work. At the close of this visit, President Troxel was asked: "What is Midland's greatest need?" He answered: "Students." We trust that this need will be supplied and that instead of more students there will arise another cry, 'Give us more room to accommodate the constant influx of students.' And why not? The territory is large, and there are many of our young men and ladies who are attending other institutions who ought to be at Midland, and many of these would be there, were the above advantages taken into consideration.

Another feature of our college at Atchison must not be overlooked, and that is the church. The Lutheran church is one of the best in the Kansas Synod, has an able and faithful pastor, and is of easy access. Thus not only are the intellectual but, also, the religious interests of the students well provided for. By patronizing Midland no one has any need to fear that his children will be educated and drawn away from the church. In fact, it is the aim of Midland to give the best, and to throw around and about the student such influences that all things may go toward making the ideal man or woman. Let the Church not withhold her sons and daughters, but send them to her own institutions of learning. This will be for the good of our homes and the church.

We were highly pleased with our reception at the College and the Seminary, and have written the above because of the worth and needs of our work in Atchison. The same may be said of the Western Theological Seminary as of Midland College as to equipment and needs and advantages. Let the Church arouse to action such as will enable the institutions to fulfil their mission of helpfulness to our sons and daughters, and as shall add to the glory of God.

Bunker Hill, Kan.

J. KUHN.

COMMENCE SAVING TODAY

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Copy of an order received.—"Baroness Meltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzing, Vienna, 24th March, 1899." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All Druggists or E. FOUGERA & CO., 90 Beckman St., N. Y.

Tools and the Man

What a crude, rough world this would be if workmen had no tools. Or, if, instead of the highly finished and minutely accurate machinery which commerce and industry use, farmers and artisans, business men and housekeepers were compelled to operate with the rude and cumbrous tools of the past?

It is true the man behind the gun undoubtedly makes the gun effective, but how many Dreadnoughts could the best trained man sink *without the gun*?

No man can be effective unless equipped with the tools appropriate to his work. In an age of books and magazines, the preacher is not only handicapped, but helpless, if his library does not grow with the advancement of the world about him. He is properly the object of sympathy, but he will nevertheless fail utterly to make "full proof of his ministry" without them.

The old adage—"like people, like priest"—holds true today. The congregation can make or unmake their minister, and thus their own prosperity. Why bring your pastor donations of clothing and groceries, or furniture, when his library is more threadbare than his coat? Why undertake to supply his physical necessities when his mind is impoverished by lack of nourishment?

Choose the best. The returns will more than compensate for an outlay. Sermons will immediately show the tonic effect of contact with new ideas and up-to-date thinking. Try the experiment and see if the results do not justify the outlay.

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Young Men's Column.

"BE A MAN."

BY E. F. MORRIS, M. D.

There's a battle you can fight,
Be a man!
There's a wrong that you can right,
Be a man!
Men are needed brave and true
Who for justice dare to do,
Fight for home and country too;
Be a man!
The battle's on; it's raging hot;
Be a man!
Strike with all the might you've got;
Be a man!
Don't stand idly by and wait,
For you'll surely be too late;
Start and fight; at any rate,
Be a man!
If you can't work in the field,
Be a man!
Time and money you can yield;
Be a man!
For your time and gifts will tell
In our fight 'gainst sin and hell;
Bye and bye 'twill all be well;
Be a man!

THE COST OF FOOTBALL.

In 1905 the game of football cost the lives of 24 players and injured 200 others. That was the worst record the game has ever made in this country. Coming after several years of high fatality lists, it excited a movement for reform, which ended in a general agreement that if the rules could not be so revised as to eliminate the increasing perils of life and limb, and if the worst of the commercial evils of the game could not be removed, then the game itself would have to be banished from our colleges and high schools. Columbia University put forth an edict of banishment, but most other institutions contented themselves with a revision of the rules, from which much improvement was hoped.

That there has been an improvement in the moral tone of the business management of the game is certain, but the statistics of casualties for this year have been the cause of great disappointment over the working of the new rules of playing. Last year the deaths were 14, and the injured 160, and this year, with the season not finished, the deaths already number 13, and the injured 152.

Meantime Columbia is giving the colleges an object lesson in the possibility of prospering without the game. A committee of the faculty investigated last spring the effects of the retirement from the field of sports, and reported that attendance at the university had grown, that students took more interest in their studies and that no loss was ob-

servable. Recently the students have worked up enough interest in a mock political campaign, with primaries, conventions, and the full machinery of genuine politics to compensate them for the loss of the football excitement.

It is certainly incumbent on the people who still believe in the future of football to meet the present situation, and show that it can be played with reasonable safety. It is true that the most fatalities are among high school pupils and other boys not in fit physical condition, but the colleges cannot escape some of the responsibility for these deaths, since they furnish the incentive to the non-collegiate players and since their rules are the rules the others follow. —Chicago Record-Herald.

HOW TO BE AN INVENTOR.

Mr. Edison has very definite ideas about inventing as a profession. When asked to describe the personal qualifications and the type of mind necessary for an inventor, he said:

"The point in which I am different from most inventors is that I have, besides the usual inventor's make-up, the bump of practicality as a sort of appendix, the sense of the business money value of an invention. Unless a man has plenty of money to throw away, he will find that making inventions is about the costliest amusement he can find; commercial availability is the first to consider.

"In working out an invention, the most important quality is persistence. Nearly every man who develops a new idea works it up to a point where it looks impossible to make it work right. That's not the place to get discouraged; that's the place to get interested. Hard work and forever sticking to a thing till it's done are the main things an in-

ventor needs. I can't recall a single problem in my life, of any sort, that I ever started on that I didn't solve, or prove that I couldn't solve it. I never let up until I had done everything that I could think of, no matter how absurd it might seem as a means to the end I was after. Take the problem of best material for phonograph records. We started out using wax. That was too soft. Then we tried every kind of wax that is made, and every possible mixture of wax with hardening substances. We invented new waxes. There was something objectionable about all of them. Then somebody said something about soap. So we tried every kind of soap. That worked better, but it wasn't what we wanted. I had seven men scouring India, China, Africa—everywhere—for new vegetable bases for new soaps. After five years, we got what we wanted, and worked out the records that are in use to-day. They are made of soap—too hard to wash with and unlike any other in use, but soap, just the same." —The World's Work and Play.

POINTERS.

I hear a good deal about men who won't take vacations, and who kill themselves by overwork, but it is usually worry or whisky. It is not what a man does during working hours, but after them, that breaks down his health. A fellow and his business should be bosom friends in the office and sworn enemies out of it.

Tact is the knack of keeping quiet at the right time; of being so agreeable yourself that no one can be disagreeable to you; of making inferiority feel like equality. A tactful man can pull the stinger from a bee without getting stung.—From "A Self-made Merchant's Letters to His Son."

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SUNDAY SCHOOL TIMES:

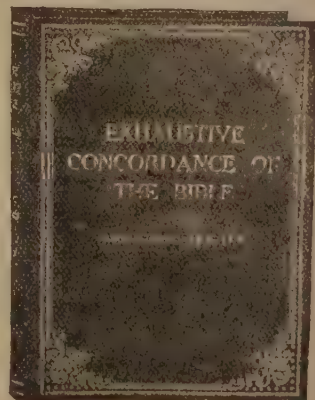
"One is bound to agree with the author, that for simplicity of arrangement, correctness of citation, convenience of reference, and completeness, his work is unsurpassed by any other."

Dr. J. M. BUCKLEY, in *The Christian Advocate*:

"Every minister and Bible student who places this volume upon his work table, promptly consulting it when obliged to do so, will consider the literary and religious outlay the most remunerative he ever made next to the purchase of the word of God itself."

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For the Children.

A PRESIDENTIAL QUIZ.

- What "American Fabius" our President became,
The leader of our long roll of fame?
What "viking in a turned-down collar"
Fights trusts and graft and tainted dollar?
Which President, taught to read by his wife,
Was a center of much contention and strife?
A pyramid of native stones doth grace
The site of which President's birthplace?
Who President again became
Just four years after he'd lost that name?
What ex-President in the capitol died,
As "Old Man Eloquent" known far and wide?
Who was president of his alma mater's fates
Before he became President of the United States?
The nomination of which President
Was the first news-dispatch by the telegraph sent?
What captain in the Black Hawk strife,
Later, when President, was robbed of his life?
What three famed Presidents did die
Upon our glorious Fourth of July?
Which President came within one vote
Of the unanimous electoral vote?
What ex-President, when stranded by debt,
Refused a pension from the government?
Who called himself "The President of Three Votes,"
And "Novanglus" signed to many of his notes?
A signer of the draft of Independence
Was great-grandfather of which of our Presidents?
Which President when but a youth
At the battle of Trenton was wounded, in truth?
What ex-President his library sold
To Congress, to pay his debts uprolled?
What President, when a Revolutionary lad,
The British as plucky little prisoner had?
Who was the first President American-born,
Successor of "Old Hickory" of stress and storm?

—Youth's Companion.

THE WHOOPING-COUGH PICNIC.

Jack was in a very bad humor. For a week or more he had had a severe cold, and after mother had failed to relieve it by her old-fashioned remedies, she had sent for Dr. Blake, who promptly announced that, instead of a bad cold, it was a case of whooping cough.

Jack was disgusted! The idea of a ten-year-old boy piling up in vacation time with whooping cough.

Now, if it was school time, it would be different; he wouldn't so

much mind a rest of a few weeks, but now, when the boys were going on all sorts of "larks" and having no end of good times, it was simply dreadful to be housed in for weeks, whooping like a baby.

He couldn't play with his chum, Paul, nor even see his little baby sister, for fear he would give "it" to them.

The more he thought of it, the more he refused to be comforted. In vain mamma read Robinson Crusoe, brought out new water-color paints, or ordered him the magic lantern he had so longed for. He could only look out of doors with tears in his eyes. The house seemed so close and stuffy, and outside in spite of the bright sunshine, it seemed so cool and sweet.

Had it not been for the telephone I really don't know how he would have passed the long days. Between coughing spells he would "hello!" to his friends and hear the news of the town. It was especially interesting, when, for several days, he would hear that one of his boy friends had whooping cough also. One by one, they seemed to take it, and Jack, in excitement would rush to his mother, saying, "Ted's got it! That makes five of us down." The worst of it was that while he was prisoner indoors he had a birthday, his tenth, to which he had looked forward so many months. Every year before he had had a party, but this year he had decided upon a picnic, as parties were too much like a girl. He had planned what friends he would ask, where they would go—but this whooping cough business just ended it all!

He felt so disappointed over it he could not bear to talk about it, and he supposed mother had even forgotten about it, as she did not say a word, not even that she was sorry. But mother hadn't forgotten! Somehow mothers never do.

Without saying a word to Jack, she had written and mailed six notes to as many of Jack's friends, which read as follows:

"Jack Mabry would be pleased to have your company at a Whooping Cough Picnic, Friday afternoon, from two to four. Cough syrup will be provided."

None of the boys were very sick, to whom the invitation came, for it was a light form of whooping cough among them all, and so they accepted the invitation gladly, as Jack's home was near and the weather was warm and bright.

On the day of his birthday Jack felt "grumpier" than ever. There were the usual gifts—things he had most wished for—but no party or picnic.

To his surprise, after dinner he

heard the doorbell ring again and again, and then Mary, the cook, came up, telling him that his mother said to come down to the parlor.

"Dr. Blake, I suppose," he grumbled; "why can't he come upstairs like he generally does?" With lagging steps he went down, but when on the landing of the stairway he heard voices that sounded familiar—those of his chums Paul, Ted and all the "boys."

With a leap he came down the stairs and ran into the parlor with his face shining.

"Let me introduce you, Jack," mother said, rising from her chair. "This is the Whooping Cough Picnic Crowd. I hope you will have a happy afternoon!"

The good time began at once. First, a magic lantern show in the library, which was new to Jack as well as his friends; then games they all enjoyed, and at last the picnic part. Jack did not see how mother was going to manage the picnic in the house, and she didn't. The day was so warm and nice that she had the good things to eat in true picnic fashion out in the pretty back yard, which was covered with grass and quite large.

And such a "picnicky" feast it was—sandwiches, little cakes, lemonade, and even ice cream! A funny sort of a feast it was for sick boys! There was a good deal of coughing, and once mother and Mary, the cook, could hardly wait on the table when all the guests began to whoop almost at the same time.

"I think cough syrup will have to be the next course," laughed mother.

The time seemed very short when four o'clock came, and every little lad told Mrs. Mabry the whooping-cough picnic was the very nicest they ever attended.

When they were all gone, Jack threw his arms about his mother's neck, big boy of ten though he was.

"I'll not grumble another bit, mother dear; see if I do. You always do nice things for me, and I ought to be ashamed to make such a fuss over a little thing like whooping cough."

And he kept his word!—Baptist Boys and Girls.

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New Publications.

BOOK REVIEWS.

The New Covenant. Commonly Called The New Testament and The Psalms. Newly Edited by the New Testament Members of the American Revision Committee, A. D. 1900. Standard Edition. Thomas Nelson and Sons, New York.

As we turn the pages of this beautifully issued volume, we are reminded of the rapidity with which the American Standard Version of the Bible has come into place as the most exact and admirable of the English translations. It is now, we believe, the standard version in all of our theological seminaries and in all our colleges which have a course in the English Bible. It is used by the Y. M. C. A. in its schools and study courses, and is the basis of the graded lessons for Sunday-schools prepared by the International Committee. To satisfy the demand, edition after edition has been issued, until now the publishers announce that they have over two hundred different sizes and styles, ranging in price from 5 cents (in parts) to \$20,000. The edition before us is notable for its fine India paper, large, clear type and convenient size. A marked improvement, contributing much to the ease of reading, has been secured by running the lines across the entire page, instead of dividing them into two columns. It is an ideal edition for those whose eye-sight is not keen or whose vision has been impaired by advancing years. All such will find a new pleasure in reading the Scriptures in a type such as this.

Hymns of the Kingdom of God. With Tunes. Edited by Henry Sloane Coffin and Ambrose White Vernon. The A. S. Barnes Co., New York.

We have examined this collection of 488 hymns with considerable care, and have been impressed with its very superior character. It represents no eccentric standards of selection. The aim has been to "include only hymns which are poetically beautiful, which express a normal and healthy spiritual experience, contain no divisive theology, and are specifically Christian in religion." The result is a hymnal that includes many of the great Christian songs of the ages, those that have approved themselves in actual use in the worship of evangelical churches of every name, and such new ones as harmonize with the above principle of selection. There are some new tunes, but few of recent composition. Most of them are already familiar to Christian worshippers. The English composers of the last century are well represented, and there are many older tunes, German, English, French, Welsh and Dutch, and tunes from the German, Scottish and American psalters. The indexes are copious and convenient in arrangement and the volume closes with twenty pages of canticles and ancient hymns and the Psalter arranged for morning and evening worship, together with selections from the Prophets for Advent and Lent. Dr. Coffin is pastor of the Madison Avenue Presbyterian Church and professor in Union Seminary; Dr. Vernon is pastor of the Harvard Church, Brookline, Mass.

The Other Sylvia. Ninth Volume of the "Brick House Books." By Nina Rhoades. Illustrated by Elizabeth Wilmington. 12mo., pp. 242, \$1.00. Lothrop, Lee & Shepard Co., Boston.

Eight-year-old Sylvia has a beautiful home in the household of a wealthy family, but no mother, and is very lonely. By chance she learns that girls who are "Kings' Daughters" pledge themselves to some kind act or service. This is such an interesting way of doing good that she adopts it, and sets in motion a most surprising chain of circumstances, bringing joy to many others, as well as herself.

Tim and Roy in Camp. By Frank Pendleton. Illustrated by J. W. Kennedy. Decorated cover. Lothrop, Lee & Shepard Co., Boston. Pp. 368. \$1.50.

In this book is crowded a wealth of sport, adventure, Indian stories, hunting and camping, facts about animals encountered, and all that will please a boy's heart. Tim and Roy are cousins, and the father of Tim is a famous hunter and trapper. This brave, simple-hearted man takes his son, nephew, and two close friends of the boys on such a hunting and camping trip as their most vivid imagination could not have improved upon. Each of the boys has a chance to show his bravery and resourcefulness. A wholesome, interesting book.

An Oriental Land of the Free. By Rev. John H. Freeman. Presbyterian Board of Publication. Philadelphia. 12mo., buckram, 195 pp. 50c net. Illustrated.

Mr. Freeman is a missionary of the Presbyterian Board at Chieng Mai, Laos, and has written this volume as a textbook for classes in mission study, but also with a view to general readers who are interested in the work of missions. It has the merit of telling what one wants to know. Laos lies south of China, west of Indo-China, north of Siam and east of Burma, and is called by the author "An Oriental Land of the Free." The development of the mission has been marvelous, and its promise for the future is equally great. Mr. Freeman has written a little book of great interest.

Larry Burke, Freshman. By Frank I. Odell. Illustrated by H. C. Edwards. Pp. 310, \$1.25. Lothrop, Lee & Shepard Co., Boston.

If ever a boy went through a freshman year worth reading about, it is Larry Burke, and if ever a freshman deserved his friends, it is he. The book bristles with activity: baseball, football, ice-hockey, basketball, track and field events, and a regatta appear, and each sport is brought in with realism. Larry and his friends are as decent as they are active, and their fun is of the sort one can enjoy. Every boy and man who ever heard of a college can take delight in this book.

National Perils and Hopes. By Wilbur F. Crafts, Ph. D. F. P. Barton Company, Cleveland. 12mo., buckram, 152 pp. 50c, cloth, 25c, paper.

Dr. Crafts' book is a review of what he calls "thirteen clouds, some of them cyclonic," which have "increasingly darkened the American sky. Much of his book is taken from personal experience, and is both interesting and suggestive. His facts and figures will prove valuable material for sermons and addresses.

The Castle Builders. By Charles Clark Munn. Illustrated by Frank T. Merrill. Lothrop, Lee & Shepard, Co., Boston. Pp. 512. \$1.50.

This is a book for those who still believe in the homely virtues of family devotion and business honor; who are moved by the majesty of nature and frankly enjoy an old-fashioned love story. The chief "castle builder" is a young man of brains, who dreams of a city where the story finds but a sleepy coast village. He joins forces with "Uncle Asa" Webster, a rural philosopher of a personality as delightful as quaint, and the father of the heroine, the winning of whom bids fair to be a harder matter than securing power to turn his million spindles of the future. A leading charm of the story is the comradeship of "Uncle Asa" with his daughter in a pure and deep affection.

The Story of Jesus. Told for children. By E. F. Jones. Thomas D. Crowell & Company, New York. Eight illustrations in color. Pp. 175. \$1.00.

The author of this book has retold the life of Christ in a direct narrative form, suitable for children between eight and twelve years of age to read for themselves. He points out in a simple style where we find the sources of our knowledge of the events in Jesus' life—namely, in the books written by Matthew, Mark, Luke, and John, which are the true records of his life. The method of narration is such as to hold the interest of children, and the chapters are only two or three pages long, sixty-three in all. The type, the arrangement of pages, and the colored illustrations make the volume one that parents and teachers will welcome for use in home and school. No better book could be found with which to start a child's library.

Winning the Eagle Prize. By Norman Brainerd. Second volume of "Five Chums Series." Illustrated by Frank Vining Smith. Pp. 331, \$1.25. Lothrop, Lee & Shepard Co., Boston.

This is a lively story of a boy's boarding school. The hero not only works his way at Chatham Military School after his father's financial misfortune, but has the pluck to try for a prize which means a scholarship in college. It is hard to do the requisite studying, besides taking a prominent part in athletics. His triumph comes in a manner as unexpected as it is satisfactory to Billy, his loyal chums, and the reader.

Dorothy Dainty's Winter. By Amy Brooks. Ninth Volume of "Dorothy Dainty Series." Illustrated. Lothrop, Lee & Shepard Co., Boston. \$1.00.

Dorothy Dainty never loses any of the friends that she has been making. After the gay times of summer were over, the winter was passed in the family's country home. Dorothy and all her little friends resumed their studies at the school conducted by "Aunt Charlotte," and were, as always, trained unconsciously in kindness and good taste as well as in set lessons.

The Quest of the Yellow Pearl. By D. C. Macfarlane. Fleming H. Revell Company. 12mo., boards, 47 pp. 50c.

A beautiful little gift-book, illustrated and decorated by H. J. Turner. The idea of the story is the "pearl of great price" and the legend connected with it. It is delightfully told and will be a most welcome little gift.

Secular News.

Home.

Sixteen United States battleships left Atlantic coast ports, to meet at sea and sail as one fleet for England and France.

A Philadelphia judge imposed the first prison sentence there for violation of the pure food law on two men convicted of selling rotten eggs.

The Prison Association of New York, in its annual report for 1910, takes a strong stand for an industrial segregation of habitual tramps and vagrants.

Secretary of the Interior Ballinger says the immediate opening of Alaskan coal lands is needed to stop the waste of fuel in shipping coal from the East.

The first engines of an order of compound locomotives for the National Railways of Mexico have been delivered by the Baldwin Locomotive Works, Philadelphia.

The Chicago garment workers' strike, which called out 40,000 persons in the clothing trade, and which was productive of numerous small riots, has been settled.

There were accessions to the ranks of the striking express drivers of New York when employees of the local drayage concerns, platform men and bill clerks walked out.

Six men were indicted at Spokane, Wash., charged with conspiracy to defraud the Government of 20,000 acres of coal land in Alaska, computed to be worth \$200,000,000.

Fifty-eight names were added at Pittsburg to the Carnegie hero list by the Commission, and in addition to medals \$40,000 in cash was appropriated as pensions.

Snow fell in the central part of Pennsylvania, last week, in some places to a depth of 20 inches, and stopped the operation of trolley cars and collieries. Wires were down, and Washington was cut off from communication by telegraph for a time.

President Taft and Postmaster General Hitchcock have agreed to recommend to Congress a higher postal rate on second-class matter, especially magazines, with a view to bringing about 1-cent postage on letters and reducing the postal deficit.

The case of Porter Charlton, in the question of extradition to Italy for the alleged murder of his wife at Lake Como, has been turned over to Solicitor Clark, of the State Department, who will make a report to Secretary Knox as to the law and treaty stipulations involved.

Foreign.

Heavy storms prevailed over France last week, and damage to shipping at Havre has been done.

Martial law has been established in Honduras on account of the revolt against the Government.

Conferences on reciprocity between representatives of the United States and Canada opened in Ottawa.

The National Y. M. C. A. Convention at Toronto adjourned finally after pledging \$300,000 a year for work in this country and \$250,000 for the foreign field.

Spanish Republicans were discovered in a plot to win over an army garrison to the revolutionary cause.

Henri Dunant, founder of the International Red Cross Society, died at Heiden, a health resort in Switzerland.

The largest balloon in the world started from England for Russia in an attempt to achieve a long-distance record.

Several regiments of the Portuguese Army have threatened to start a military revolution against the new republic.

All the members of the Cabinet who served with former Premier Franco in Portugal have been indicted jointly with him.

An official decree was issued at Peking announcing that an Imperial Parliament, the first in the history of China, would be convoked in 1913.

Eight Christians, one of them an American, are dead as the result of a tribal insurrection in the southern part of Mindanao, in the Philippines.

It is thought that one of the men arrested in Mexico suspected of being one of the dynamiters of the Los Angeles Times is the absconding teller of a California bank.

Two seamen, the sole survivors, arrived at Teneriffe, Canary Islands, and told of the loss of the Anglo-Algerian liner Kurdistan off Sicily, October 20th. The steamship carried a crew of 40. The number of passengers is not known.

The Republic of Portugal was proclaimed one month ago, and to commemorate the date a decree was published in the official journal, granting amnesty to political offenders and reducing the prison sentences of all criminals one-third.

Obituaries.

Obituary Notices of the members of the General Synod Lutheran churches, not exceeding 100 words, or 15 printed lines, are inserted free. All over 100 words, and all resolutions and poetry, will be charged for at the rate of one cent a word. All notices of more than 100 words not accompanied by remittance will be returned to the sender.

FAILS. David Fails, one of the faithful shut-in members of Hebron Lutheran church of Blairsville, Pa., died October 28, 1910, aged 60 years.

For many years this brother was entirely helpless, yet withal most cheerful under this affliction. He was ever eager to welcome the pastor and hear of the church which he so dearly loved. His pastor, Rev. Wm. J. Bucher, conducted the funeral services.

SPIESS. Mother Elizabeth Spiess, one of the oldest and most faithful of the members of Hebron Lutheran church, Blairsville, Pa., died October 10, 1910, aged 84 years.

She had been a member of this church for over 50 years, connecting therewith soon after her arrival from the Fatherland. A large family, influential in our church, survive her. The pastor, Rev. Wm. J. Bucher, returned from synod to conduct the funeral.

UMBERGER. As it has pleased our heavenly Father to remove from our midst one of our faithful members, James B. UMBERGER; and as we are bereaved of one of our trusty officers; and as we will miss his smiling face and form, be it

Resolved, That we humbly bow in loving obedience to God our Father.

Resolved, That as he served God our loss is Heaven's gain.

Resolved, That a copy of these resolutions be handed to the bereaved family, that they be placed upon the minutes of the society and published in the church papers.

GRACE LANTZER,
VERNA STULTZ,
BEULAH ROBESON.

Williamsburg, Pa.

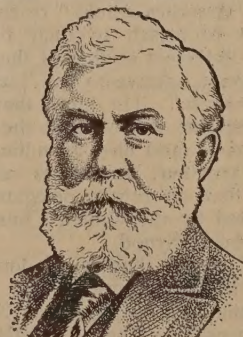
TRUE VALUES.

One of the largest Wool Blanket sales for the season is announced by Messrs. Boggs & Buhl, of Pittsburg. They have specialized on Wool Blankets, and are prepared to furnish any one with his favorite size and color at prices equal or lower than they can be obtained elsewhere. All-Wool Blankets for \$4.00 a pair. The large sizes range from \$4.50 to \$5.00 a pair. This store gives a guarantee with goods, which eliminates all doubt or risk on the part of the purchaser. Address Boggs & Buhl, Advertisement 128, Northside, Pittsburg, Pa.

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Don't take medicine to draw out impurities but help Nature expel them through the pores in her own simple way.



FREDERICK DYER, Corresponding Secretary.

Send my coupon today. Return mail will bring you a regular \$1.00 pair of **Magic Foot Drafts**, the great Michigan remedy which is curing thousands. **TO TRY FREE.** Then if you are satisfied with the benefit received send us One Dollar. If not, send nothing. **You decide** and we take your word. **Magic Foot Drafts** are curing **Rheumatism** in every form—**Muscular, Sciatic, Lumbago, Gout** etc. no matter in what stage of progress, or how many physicians have failed. The simple principles underlying this wonderful treatment are fully explained in our illustrated free book. Don't delay, but send the coupon now—today—while you can. Send no money—just the coupon.

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Mail this coupon to Magic Foot Draft Company, LX46 Oliver Bldg., Jackson, Mich.



UN-CALLED-FOR POLEMICS.

[Continued from page 9.]

and enthusiastic vote of the General Synod. Candidly do you think we need the assistance of an outsider? Has not the General Synod proved that she knows precisely what she believes and that she is intelligent enough to settle her own confessional questions? More than that, not one word of objection to the Richmond statements has appeared in print from a single General Synod man since that epoch-making convention. How can we help feeling, therefore, that Dr. Evjen is meddling?

Here is another sad thing, in the third place, that Dr. Evjen does, or tries to do, in his recent articles. He tries to stir up feeling among the Scandinavians toward the General Synod. I hope and pray he will desist. We want harmony and goodwill with the Scandinavians, just as we do with our whole Lutheran household in America and the world. We want no quarrel with any other Lutheran body. Our sincere prayer is that the Scandinavians will not misunderstand us through Dr. Evjen's representations. Let them be on their guard, for a trouble-maker in one place will be likely to be a trouble-maker everywhere. Dr. Evjen thinks that the Norwegian and Danish churches would "resent any attempt to attach to their bases" such a statement as that of the General Synod relative to the "secondary symbols." He hints that this statement has not brought the General Synod and the Scandinavians closer together, and gives as evidence that no return delegate was appointed by the United Church to the General Synod.

Now let no shadow of doubt or ill feeling come between the Scandinavians and the General Synod. We do not ask them to make any statement about the expository symbols of the "Book of Concord." They are free to do as they choose, and we will love and respect them just the same. If Dr. Evjen used his influence and thus succeeded in cutting us off from the exchange of fraternal delegates, he did both the General Synod and the United Church a great wrong. Besides, to do that for the reason assigned would not display a broad and tolerant spirit. We cannot believe that any considerable number of the brethren of that noble part of the Lutheran Church have any wish to become exclusive on confessional grounds.

In order that our Scandinavian brethren may not be deceived by hints as to the nature of the "Explanatory Statement" in question, we will give it here in full:

"Resolved, That, inasmuch as the Augsburg Confession is the original, generic

confession of the Lutheran Church, accepted by Luther and his co-adjutors, and subscribed to by all Lutheran bodies the world over, we therefore deem it a sufficient standard of Lutheran doctrine. In making this statement, however, the General Synod in nowise means to imply that she ignores, rejects, repudiates, or antagonizes the Secondary Symbols of the Book of Concord, nor forbids any of the members from accepting or teaching all of them, in strict accordance with the Lutheran regulating principle of justifying faith. On the contrary, she holds those Symbols in high esteem, regards them as a most valuable body of Lutheran belief, explaining and unfolding the doctrines of the Augsburg Confession, and she hereby recommends that they be diligently and faithfully studied by our ministers and laymen."

It should be remembered that this is only one of the statements made at Richmond, the only one referring to the expository symbols. One of the articles declares that we accept confessionally only "the Unaltered Augsburg Confession—nothing more, nothing less." Thus it will be seen that our confessional basis, so far as our Lutheranism is concerned, is solely the Augustana. Then, while we do not accept the "other symbols" in the confessional sense, we do express high regard for them; and this we do sincerely, our ministers having studied them enough to cherish such esteem for them. Dr. Evjen indulges his disposition to read his own suspicions between the lines when he hints that this statement was "wrenched" from the General Synod by the General Council. Not so. The General Synod has some dignity and self-poise about her. She knows her own mind, and maintains her independence. Her only reason for expressing high regard for the Symbolical Books is that she really and honestly feels such regard for them. We believe that the broad and liberal United Norwegian Church joins us in this position, and so there is not the least reason for disagreement.

Canal Dover, Ohio.



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LIEBIG
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Save the metal cap from the jars—Send us one cap and 20 cents and we'll send you a table spoon or a fork, post-paid. Send one cap and 10 cents for a tea spoon or a bouillon spoon. When you've seen one, you'll want full sets.

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Its beneficial effects are due to the fact that it is the one remedy which promotes internal cleanliness without debilitating the organs on which it acts. To get its beneficial effects always buy the genuine manufactured by the California Fig Syrup Co.

Coughs and Colds

are always more or less expected at this time of the year. Better be prepared.

Always have a bottle of

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Miscellany.

THE DOG QUESTION IN NAZARETH.

Among many incidents of his wanderings through Palestine, recounted by Harry Franck in "Tramping in Palestine," in the "Century," is this:

"An American who was in Nazareth long ago," said one of the natives, "told me a strange story. I did not believe him, for it cannot be true. He said that in America people buy dogs," and the mere suggestion of so ludicrous a transaction sent the assembled group into paroxysms of laughter.

"They do," I replied.

The pompous ex-mayor fell into such convulsions of merriment that his rotund face grew the color of burnished copper.

"Buy dogs?" roared his sons in a chorus of several languages. "But what for?"

Never having settled that question entirely to my own satisfaction, I parried it with another: "How do you get a dog, if you want one?"

"W-w-w-why," answered the eldest son, wiping the tears from his eyes, "if any one wants a dog, he tells some one else, and they give him one; but whoever wants a dog?"

THE ENGLISH MONARCH'S MANY THRONES.

The King of England has more thrones than any other monarch in the world. He has three in his London palaces, one in the House of Lords, one at Westminster, and a sixth is at Windsor Castle.

The most ancient is at Westminster, where each ruler of Great Britain is crowned. The coronation chair is a massive throne of oak, in which seven Edwards have sat. Beneath the seat is a sandstone block known as the "Stone of Destiny," from Scone.

The throne in the House of Lords is of Burmese teak, and is carved and gilded and studded with crystals.

The throne in St. James's Palace is large, with a canopy overlaid with crimson velvet, embroidered with crowns set with pearls.

The most costly throne is at Windsor. It is composed entirely of carved ivory, inlaid with precious stones, especially emeralds. It was presented to Queen Victoria by the Maharajah of Travancore.—Ex.

MISTAKEN FOR A QUEEN.

A Washington woman had to cut short her visit in Spain last summer because she was mistaken for the Dowager Queen. She had no idea she resembled that royal personage until, when alighting at a railroad station, she was greeted by officials with marked courtesy and attention. In fact, it was so apparent that she inquired at the hotel why such attentions were bestowed upon her, and was informed that it was because of her resemblance to the Queen. Going to Madrid a little later she was surprised wherever she appeared by the deference shown her by the people as well as by a great many of the officials. This made her a little nervous, and she concluded that in these

days, when royal personages often are handed a bomb, she would cut short her visit to Spain and go where she did not resemble any royal person.—St. Louis Star.

IN LIGHTER VEIN.

All Done.

Everything 's been 'tended to;
Don't seem nothin' left to do;
Everything that people know
Was discovered years ago.
Old-time poets wrote the best;
Old-time painters beat the rest;
An' the speeches made to-day
Are but second-class, they say.
'Course, we've been inventin' things,
But invention simply brings
Work an' worry of all kinds
'Thout improvin' people's minds.
Ain't it lucky to be here
In this modern atmosphere,
Where there's nothin' much to do,
'Cause it's all been 'tended to?

—Louisville Herald.

School in 1950.

Teacher (to newly-arrived pupil)—
"Have you your vaccination certificate with you?"

"Yes, sir."

"Have you been inoculated against croup?"

"Yes, sir."

"Have you been vaccinated with the cholera bacillus?"

"Yes, sir."

"Have you a written certificate that you have been made immune against whooping cough, measles and scarlatina?"

"Yes, sir."

"Will you promise never to use the sponge and slate-pencil of your neighbor?"

"Yes, sir."

"Are you willing that at least once every week all your books be thoroughly fumigated with sulphur and your clothes be disinfected with mercuric bichloride?"

"Yes, sir."

"Very well, then, as you possess all the necessary protective measures prescribed by our modern hygienic requirements you may mount over that wire enclosure and take yonder isolated aluminum seat and begin your lessons."—Ex.

By the Way.

A minister of Cromsichael, in Fife, Scotland, frequently talked from the pulpit of his hearers with amusing familiarity.

Expounding a passage from Exodus one day, he proceeded thus: "'And the Lord said unto Moses'—sneck that door! I'm thinking if ye had to sit beside the door yerself, ye wadna be sae ready leaving it open. It was just beside that door that Yedam Tamson, the bellman, got his death o' cauld, and I'm sure, honest man, he didna let it stay muckle open. 'And the Lord said unto Moses'—I see a man aneath the laft wi' his hat on. I'm sure, man, ye're clear o' the soogh o' that door there. Keep aff your bonnet, Thamas, and if your bare pow could be cauld, ye maun just get a gray worsted wig, like myself. They're no sae dear—plenty o' them at Bob Gillespie's for tenpence apiece."

The reverend gentleman then proceeded with his discourse.—Ex.

He Was Angry.

The following letter explains itself: "mister eaton co.,

dear sirs;—i received de stove which i by from you alrite but for why dont you send no feets, vat is de use of de stove when he dont haf no feets I am loose to me my kustomers sure ting by no hafing de feets an as dot no very pleasure for me vat is de matter mister eaton co is not my trade monies so good like odder mans you loose to me my trade and i am very anger mister eaton for dat and now i tell to you are big fools and no good mr eaton and i send you back at once your stove because you are such big foolishness peppless.

respectfuller,

i chosen.

p.s.—since dis letter i find de feets in de oven excuse to me."—Selected.

Doesn't Drive a Wagon.

A witness in court who had been cautioned to give a precise answer to every question, and not to talk about what he might think the question meant, was questioned as follows: "You drive a wagon?" "No, sir, I do not." "Why, sir, did you not tell my learned friend so this moment?" "No, sir, I did not." "Now, sir, I put it to you on your oath: Do you drive a wagon?" "No, sir." "What is your occupation, then?" "I drive a horse."—Junior C. E. World.

STOPPED SHORT

Taking Tonics, and Built up on Right Food.

The mistake is frequently made of trying to build up a worn-out nervous system on so-called 'tonics'—drugs.

New material from which to rebuild wasted nerve cells is what should be supplied, and this can be obtained only from proper food.

"Two years ago I found myself on the verge of a complete nervous collapse, due to overwork and study, and to illness in the family," writes a Wisconsin young mother.

"My friends became alarmed because I grew pale and thin and could not sleep nights. I took various tonics prescribed by physicians, but their effects wore off shortly after I stopped taking them. My food did not seem to nourish me and I gained no flesh nor blood.

"Reading of Grape-Nuts, I determined to stop the tonics and see what a change of diet would do. I ate Grape-Nuts four times a day, with cream and drank milk also, went to bed early after eating a dish of Grape-Nuts.

"In about two weeks I was sleeping soundly. In a short time gained 20 pounds in weight and felt like a different woman. My little daughter whom I was obliged to keep out of school last spring on account of chronic catarrh has changed from a thin, pale, nervous child to a rosy, healthy girl and has gone back to school this fall.

"Grape-Nuts and fresh air were the only agents used to accomplish the happy results."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Business Corner.

WEEK ENDING NOVEMBER 4, 1910.

Remittances from the following subscribers have been received. The change of date on the address label will indicate the credit given on account.

Subscribers should always notify us if their names do not appear in the following list, and the date on the address label is not changed within two weeks after the remittance is made.

FLORIDA.

Miss S. E. Stoevoer.

ILLINOIS.

Mrs. M. E. Bolender, John W. Ritchie, Mrs. Mary F. Housley, Mrs. S. E. Hamm, L. M. Hartman.

INDIANA.

Mrs. Sarah Fleming, Daniel M. McCloskey, Geo. W. Newer, Mahlon Robeson, J. E. Zech, Geo. M. Fry, Mrs. Flora Nice, Mrs. Matilda Seward, E. A. Sprangler, Mary A. Chick, Chas. Best, Mrs. Henry Bussard, Mrs. W. A. Condon, John Dietz, John Downham, Mrs. Ephraim Fry, Miss Mary Furst, Mrs. Geo. A. Hummel, J. J. Mehaffie, Harry Nicodemus, C. Q. Palmer, Mrs. Julia Plank, Daniel Ray, Leroy Robeson, Geo. H. Schneider, Floyd L. Stephen, Riley Stephen, S. L. Stephen, Miss Edna Vernon, William A. Werner, Mrs. Jacob Yeakley, Miss Nora Apple, Mrs. H. G. Bish, Dr. C. C. Campbell, Frank Fair, Mrs. Hattie Flomerfelt, Mrs. Mary Helvie, G. W. Raikes, Rev. Court Miller, Dr. C. P. Dutches.

IOWA.

Rev. A. B. Leamer, Henry Hahnen.

KANSAS.

W. H. Barber, Rev. Wm. T. Kahse, Peabody Public Library, Adam Hanstine.

MARYLAND.

Mrs. Geo. F. Sadtler, C. F. Meyers, Henry C. Hines, Rev. Wm. S. Freas, Miss Rachel Hubner, Mrs. Harry Bain, Mrs. E. Cora Rowe, Mrs. Jessie Grove, H. C. Monroe, Mrs. Jonathan French.

MISSOURI.

L. L. Leisher.

NEW JERSEY.

E. Scott Hitchner, John A. Parker, John H. Osborn, Rev. R. Albert.

NEW YORK.

Mrs. Wm. Otto, Mrs. F. R. Farquher, Mrs. S. A. Boyce, Rev. Alfred R. Empie, Rev. J. J. Young, Rev. Geo. E. Hipsley, Howard T. Hidley, Miss Lydia Crounse, Mrs. Joseph Davis.

OHIO.

Harry L. Hess, Jacob M. Harter, Mrs. A. Harper, Mrs. C. W. Keplinger, Rev. G. W. Leisher, Lovina Reem Bohl, Mrs. C. U. Messersmith, Mrs. H. M. Bell, Jacob Beck, Mrs. J. K. Cumberworth, Rev. C. G. Heckert, Mrs. C. C. Ellenberger, Mrs. Elizabeth Lucas.

PENNSYLVANIA.

J. F. Baum, Miss Caroline Beckert, Chas. Bosscher, Mrs. Anna Brewster, Miss Catherine Byers, Mrs. J. H. Frankland, H. Geyer, Albert Johnson, Mrs. John Kress, Mrs. Frank Kuhns, Miss Rhea Langhorst, Mrs. Julius Mees, Mrs. Mary Merker, Mrs. Joanna Philipp, Mrs. A. D. Reister, Jacob Rorer, H. M. Schmidt, C. E. Schredell, Miss Emma Smith, Edward Volkert, Chas. Wright, Miss Mary Decker, Mrs. Anna M. Kerr, Mrs. Wm. McIntyre, Edgar H. Garner, Mrs. F. O. Lester, Mrs. John L. White, Mrs. Daniel Hetrick, Mrs. S. W. Medaugh, Mrs. Ed. Baltz, Miss Minnie Miller, Mrs. Mary J. Hamor, S. L. Hare, F. E. Heinze, Rev. H. C. Reller, Adam Hoy, D. W. Kremer, D. H. Fisher, Mrs. S. G. Owens, Mrs. W. T. Gilliland, Mrs. Lizzie Bettner, Mrs. Mary Keyser, H. S. Leightner, Mrs. Ellen Gilliland, Mrs. John W. Reynold, Mrs. James Mulho-

land, Mrs. E. E. Wilson, Cyrus Brungart, Mrs. H. E. Honeycutt, Boltzer Snyder, Geo. Boehler, Mrs. Chas. McGurk, Mrs. Samuel Seigh, Mrs. J. W. Kisecker, Mrs. J. H. Heverly, Mrs. J. H. Wandricky, Reuben H. Culp, Mrs. J. B. Schriver, Henry Ehrhart, Rev. A. J. Grossmann, E. G. Hoover, Maj. John B. Keifer, Rev. A. A. Kelly, Mrs. John P. Hallman, Prof. W. H. Jacobs, Herman Plath, David F. Carl, Mrs. Aug. R. Deal, Mrs. T. M. Withey, Heilman Bros., Rev. Wm. Hesse, Jno. A. Keiser, J. F. Klemstine, Prof. A. S. Longenecker, Mrs. John Holland, Mrs. David Zimmerman, Rev. H. L. Gerstmyer, John Croll, Miss Rebecca Lotshaw, Mrs. L. N. Hoover, Mrs. C. H. Thomas, Daniel Grass, Mrs. Chas. Bower, Rev. W. C. Dunlap, Miss Mary Kieffer, Jacob Gutshall, Wm. Mader, R. I. Heim, Rev. Jerome M. Guss, Miss Tillie Seel, Samuel Leib, Mrs. Geo. Weitzel, Mrs. Kate S. Pyle, M. L. Rishel, S. N. Gayman, Mrs. Calvin N. Furman, Wilson Haupt, Mrs. Margaret Brosey, Mrs. Chas. W. Demuth, Mrs. Ferdinand Eles, Mrs. A. M. Hill, Miss Margaret Mander, David G. McCabe, Mrs. Frank Philippi, Mrs. S. L. Sarver, Mrs. Fred Stahlhut, Mrs. F. C. Wolstenholme, Emanuel Yeakle, Mrs. Maggie Herman, Rev. J. Elmer Bittle, Mrs. H. Himmelwright, W. F. Uhl, Rev. David R. Sumstine, Rev. F. G. Gotwald, F. P. Lauer, Jeremiah Pentz, J. G. Haldeman, Miss Jannetta Wertz.

WISCONSIN.

Rev. K. Walter Schmitt, Mrs. A. Meyers, Scandinavia Academy Library.

Church Notices.

Philadelphia Conference.

The fall meeting of the Philadelphia Conference will be held in St. James' Lutheran church, Chalfonte, Pa., Rev. S. G. Shannon, pastor, November 15th and 16th. First session Monday at 2:00 p. m.

W. H. DERR, Sec'y.

Juniata Conference.

The regular fall meeting of the Juniata Conference of the Central Pennsylvania Synod will be held at Redsville, Pa., H. H. Spangler, D. D., pastor, November 14, 15, 16, 1910. All members are urged to be present.

H. L. GERSTMYER, Sec'y.

Cumberland Valley Conference.

Of the West Pennsylvania Synod will convene in Trinity Lutheran church, Lemoyne, Pa., November 14th, 15th and 16th. All pastors and delegates will notify Rev. S. L. Rice of their coming.

J. EDWARD HARMS, Sec'y.

Northern Conference.

Of the Pittsburg Synod will hold its fall convention in Emanuel Lutheran church of Knox, Pa., Rev. A. M. Himes, Lamartine, pastor, November 14-16, 1910. Pastors and lay delegates will kindly advise pastor local as to time of arrival, etc.

CHAS. LAMBERT, Sec'y.

Harrisburg Conference.

The fall session of the Harrisburg Conference will be held in the St. Paul's Lutheran church, Little, Pa., November 14th and 15th. Conference has been deferred from date on program. The pastor, Rev. Geo. D. Clarke, urges the pastors and delegates to be present on Monday evening for the celebration of conference communion.

D. R. BACKER, Sec'y.

Northern Conference.

The Northern Conference of the Lutheran Synod of Central Pennsylvania will meet in the Union church of the Buffalo pastor, Maseppa, Pa., Rev. C. R. Allenbach, minister, November 14-16, 1910. The railroad station is Vicksburg, Pa., on the Lewisburg and Tyrone division of the Pennsylvania railroad.

CLAUDE R. ALLENBACH, Sec'y.

Easton Conference.

The Easton Conference of the East Pennsylvania Synod will meet in St. Peter's Lutheran church, College Hill, Easton, Pa., on Monday and Tuesday, November 14th and 15th, 1910. Members of the conference are urgently requested to report to the Rev. C. R. Trowbridge, 223 Porter street, Easton, Pa., at once, if they desire entertainment for themselves and delegates.

E. C. RUBY, Sec'y.

Southern Conference.

The fall session of the Southern Conference of the Synod of New York will be held in the Lutheran church of the Atonement, 140th street and Edgecombe avenue, New York City, Rev. F. H. Knubel, pastor, on November 28th and 29th, 1910. Pastors and delegates will notify the pastor at once of their coming.

EDW. EVERETT HOSHOUR, Sec'y.

The Markets.

United States Bonds.

NEW YORK, Nov. 7.—United States Government bonds closed as follows:

	Bid.	Asked.
2s, reg., 1930	100 $\frac{1}{2}$	101 $\frac{1}{4}$
2s, coup., 1930	100 $\frac{1}{2}$	101 $\frac{1}{4}$
3s, reg., 1918	107 $\frac{1}{2}$	108 $\frac{1}{2}$
3s, coup., 1918	107 $\frac{1}{2}$	108 $\frac{1}{2}$
4s, reg., 1925	115 $\frac{1}{2}$	116 $\frac{1}{2}$
4s, coup., 1925	115 $\frac{1}{2}$	116 $\frac{1}{2}$
Panama 2s, '36, reg.	100 $\frac{1}{2}$	101 $\frac{1}{2}$
Panama 2s, '38, reg.	100 $\frac{1}{2}$	101 $\frac{1}{2}$

The Philadelphia Markets.

PHILADELPHIA, Nov. 7, 1910.

WHEAT quiet, but steady; No. 2, red, in export elevator, 89a89 $\frac{1}{2}$ c.; No. 1, Northern, export elevator, \$1.10a1.11.

CORN steady, fair demand; No. 2, yellow, for local trade, 58a58 $\frac{1}{2}$ c.

OATS quiet but steady; No. 2, white, natural, 38 $\frac{1}{2}$ c.

BRAN firm, good demand; winter in bulk, \$23a23.50; spring, in sacks, \$22.50a23.

REFINED SUGARS steady; powdered, \$4.70; granulated, \$4.60; Confectioners' A, \$4.40; Keystone A, \$4.35.

BUTTER firm, fair demand; extra Western, creamery, 34c.; extra nearby prints, 35c.

EGGS firm, 1c. higher; Penna. and other nearby firsts, free cases, 32c. at mark; do. current receipts, in return cases, 30c. at mark; Western firsts, free cases, 32c. at mark; do. current receipts, free cases, 30c. at mark.

LIVE POULTRY dull, steady; fowls, 12a15c.; old roosters, 10a10 $\frac{1}{2}$ c.; spring chickens, 12a 14c.; ducks, 14a14 $\frac{1}{2}$ c.; geese, 14a15c.; turkeys, 17a20c.

DRESSED POULTRY quiet but steady; fresh killed fowls, nearby, 13c.; do. Western, 13a 16c.; old roosters, 12c.; roasting chickens, nearby, 22a23c.; do. Western, 14a17c.; spring ducks, 19a19 $\frac{1}{2}$ c. for choice.

POTATOES steady, fair demand; Jersey, choice, per basket, 35a40c.; Jersey, No. 2, per basket, 15a20c.; Penn. per bushel, 55a 58a; New York, per bushel, 40a48c.

FLOUR quiet but steady; winter clear, \$3.85a4; straight, \$4.10a4.30; patent, \$4.50a 5; Kansas straight, sacks, \$4.60a4.80; spring, clear, \$4.15a4.40; straight, \$4.90a5.15; patent, \$5.25a5.50.

HAY firm, good inquiry; new timothy, No. 1, large bales, \$20.50a21; No. 1, small bales, \$20a20.50; No. 2, \$18.50a19.50; No. 3, \$15a 16; new clover mixed, No. 1, \$16a17; No. 2, \$13a14.

The Cattle Market.

Receipts for week ending Saturday evening, November 5: Beef cattle, 3,925; sheep and lambs, 11,758; hogs, 4,018; calves, 1,598. BEEF CATTLE.—Demand was very unsatisfactory with the market dull, and top prices shaded a trifle to stimulate trading. Virginia, Ohio and Kentucky cattle in ample holdings were mostly in evidence. Cows closed weak and concessional. Calves of the better class were kept steady. Quotations: Steers, average best, \$6.75a6.90; choice, \$6.50a6.62 $\frac{1}{2}$; good, \$6.25a6.37 $\frac{1}{2}$; medium, \$5.75a6; common, \$5.50a5.62 $\frac{1}{2}$; bulls, \$4a4.50; fat cows, \$3.50a4.50; thin cows, \$2.50a3; milch cows, \$4a6.5; veal calves, steady, exceptional lots, \$10a10.50; good to choice, \$8.50a9; medium, \$6.50a7; common, \$5a6; Westerns, \$5a6.50; grassers, \$3a4.50.

SHEEP AND LAMBS.—Ample offerings and increasing Western dressed stock arriving, put the market in rather a stand-off condition, values declined on the principal grades, and conditions were quite disappointing. Quotations: Sheep, wethers, extra, \$4.25a4.50; choice, \$3.75a4; good, \$3.25a3.50; medium, \$3a3.25; common, \$2a2.50; ewes, heavy, fat, \$3.75a4; lambs, extras, \$6.25a6.50; good to choice, \$6a6.25; medium, \$5.75a6; common, \$4.50a5.

HOGS.—Outside of a downward revision of rates, the market was featureless and shipments were under moderate disposal. Quotations: Western, as to size and quality, \$12a 12.25.

CITY DRESSED STOCK.—Increased supplies of Western meats had a demoralizing tendency, and restricted trading somewhat. Values showed no unusual change. Quotations: Steers, \$9.50a11.50; Texas steers, \$7.50a8.50; corned, \$5a7; veal calves, \$13a15; extra calves, \$16; Westerns, \$10a12; grassers, \$8a10; country-dressed, \$10a14; extra lambs, \$11a12; extra lambs, \$13; hogs, lambs, \$11a12; extra lambs, \$13; hogs, \$12.25.